

CERTAYNE
Sermons, or Home-
lies, appointed by the kyn-
ges Maestie, to be decla-
red and redde, by all per-
sones, Vicars, or Cu-
rates, euery Son-
daye in their
churches,
wher
they haue
Cure

newly imprinted and by
the kynges highnes
auctoritie deuised,

ANNO M.D.XLIX

A TABLE

of the Sermons or Homelies,
contained in this
present volume



- | | |
|-------|---|
| ii. | F ruitfull exhortacion,
to the readyng of holpe
scripture. |
| ii. | O f the misery of al man-
kynde. |
| iii. | O f the saluaciō of all mankynde. |
| iiii. | O f the true and liuely faythe. |
| iii. | O f good woorkes. |
| ii. | O f Christian loue and charitie. |
| ii. | A gainst swearing and periurie. |
| ii. | O f the declining from God. |
| iii. | A n exhortacion against the feare
of death. |
| iii. | A n exhortacion to obedience. |
| iii. | A gainst whoredom, and adultery |
| iii. | A gainst strife and contencion. |

Finis.

THE PREFACE



THē Kynges moste excellent Ma-
iestie, by the prudente aduysle of
hys moste deere beloued Uncle,
Edwarde Duke of Somersette,
Gouernor of hys Maiesties per-
sone, and Protector of all hys
hyghnes Realmes, Dominions
and Subiectes, wyth the reste of hys most hono-
rable Counsayll, moste graciously considerynge
the manyfolde enormities, whiche heretofore haue
crept into hys graces Realme, thzoughe the false
vsurped power of the Bisshope of Rome, and the
vngodly doctryne of hys adherentes, not onelye
vnto the greate decaye of Christian religion, but
also (if gods mercy were not) vnto the vtter destruc-
cion of innumerable soules, whiche, thzough hypo-
crys and pernicious doctrine were seduced, and
brought from honorynge of the alone, true, liuyng,
and eternall God, vnto the worshipping of crea-
tures, pea. of stockes and stones, from doing the com-
maundementes of God, vnto volūtary workes and
phantasies inuēted of men, from true religiō, vnto
Popishe Supersticion: consideringe also, the ear-
nest and feruent desire of his deere beloued Sub-
iectes, to be deliuered from all errors and super-
sticions, and to be truely and faythefully instruc-
ted in the very woorde of God, that liuely foode of
mannes soule, wherby they may learne vnfainedly,
and accordyng to the mynde of the holy Ghoste, ex-
pressed in p̄ scriptures, to honoz God, and to serue
their

The Preface.

their Kyng, with all humilitie and subfection, and
Godly and honestly, to behaue them selves toward
all men: Agayn callinge to remembraunce, that the
next and most ready way, to expell and auoide, as-
wel all corrupte, vicious and vngodly liuynge, as
also erroneous doctrine, tending to Supersticion,
and Idolatry, & clerely to put away all contencion,
whiche hath heretofore rysen, through diuersitie of
preachynge, is the true settynge furthe, and pure de-
clarynge of Gods woozde, whiche is the principall
gynne and leader vnto all Godlinesse and vertu:
Finally, that all Curates, of what learnynge soeuer
they be, may haue some Godly and fruitful lessons
in a readines, to reade and declare vnto their pa-
rishioners, for their edifyng, instruccion, and cōforte
hath caused a booke of Homelies, to bee made and
set furthe, whereth is conteyned certayne wholsome
and Godly exhortacions, to moue the people to ho-
nor and worshippe almighty God, and diligently
to serue hym, euery one accordynge to their degre,
state, and vocation: the whiche Homelies, his Ma-
iestie commaundeth and strenghtely chargeth, all
Persones, Vicars, Curates, and all other, hauyng
spiritual cure, euery Souldaye in the yere, at the co-
munion, when the people be most gathered together
to reade and declare to their parishioners playnly,
and distinctly, in such ordre, as they stande in the
boke, (excepte any Sermon bee preached) and then
for that cause onely, and for none other, the reading
of the sayde Homilie, to be differred vnto the nexte
Sondaye folowynge. And when the foresayde boke
of Homelies is redde ouer, the Kynges Maiesties
pleasure

The Preface.

pleasure is, that the same be repeated, & redde again, in such like sort, as was before prescribed, vnto such time, as his graces pleasure shall further be known in this behalfe.

Also his maiestie commaundeth, that the sayde Ecclesiasticall persones, vpon the firste holy daye, falling in the weeke tyme of every quarter of the yere, shall reade his iniuncions openly and distinctly to the people, in maner and forme in the same

expressed: And vpon every other holy and fe-

stiuall daye through the yere, likewise fall-

ling in the weeke tyme, they shall recite

the Vater noster, the Articles of our

fayth, and the tenne commaun-

dementes in Englishe,

openly befoze all

the people, as

in the sayd

Iniunc-

tions

is speci-

fied: that all

degrees and al ages,

may learne to know God,

and to serue hym, accor-

dyng to his holy

woorde.

AMEN.

A.iii.

An exhortacion.

A fructfull exhortacion, to the readyng and knowledge of holy scripture.

The prayse
of holy scrip-
ture.



The perfec-
tion, of holy
scripture.

The know-
ledge of holy
scripture is
necessary.

To whō the
knowledge of
holy scripture
is sweete &
pleasaunt.

Who be ene-
mies to holpe
scripture.

An apte simi-
litude, decla-
ring of whō
the scripture
is abhorred

Unto a Christian man, there can be nothing, either more necessa-
rie, or profitable, then the know-
ledge of holy scripture: for as-
muche, as in it, is contained gods
true word, setting furth his glo-
rie, & also mannes duetie. And
there is no truth, nor doctrine,
necessary for our iustificacion, & euertlastyng salua-
cion, but that is, (or may be) drawē out of that foun-
tain, & well of truth. Therefore, as many as be desi-
rous, to entre into y^e right & perfect way vnto god,
must applie their myndes, to knowe holy scripture,
without y^e which, they can neither sufficiētly knowe
God & his wil, neyther theyr office and duetie. And
as drynke is pleasaunt to them, that be drye, & meat
to them that be hūgery: so is the readyng, hearyng,
searchyng and studyng of holy scripture, to them
that be desirous to knowe God, or them selves, and
to do his will. And theyr stomakes onely, do lothe
and abhorre the heauenly knowledge, and foode of
Gods word, that be so drouned in worldly vanities
that they neither fauor God, nor any godlines: for
that is the cause why they desire suche vanities, ra-
ther then the true knowledge of God. As they that
are sicke, of an ague, whatsoeuer they eat or drynke
(though it be neuer so pleasaunt) yet it is as bitter
to them, as wormewood, not for the bitterness of
the meat, but for the corrupt and bitter humoz, that
is in their awne tounge and mouth: even so is the
sweetnesse

To the scripture.

Swetenesse of Gods worde, bitter, not of it selfe, but onely vnto them that haue their myndes corrupted with long custome of sinne, and loue of this world. Therfore, forsakyng the corrupt iudgement of carnall men, whiche care not, but for their carcasse, let vs reuerently heare & reade holy scriptures, whiche is the foode of the soule. Let vs diligently searche for the welle of life, in the booke of the new and old Testament, and not runne to the stinking podelles of mennes tradicions, deuised by manes imagination, for our iustification and saluacion. For in holy scripture, is fully cōteined, what we ought to do, and what to eschewe, what to beleue, what to loue, and what to loke for at Gods handes at length. In those booke we shall finde the father, from whome, the sonne, by whome, & the holy Ghoste, in whome, all thynges haue their beyng and cōseruacion, and these thre persones, to be but one God, and one substance. In these booke, we may learne to know our selves, how vile and miserable we be, & also to know God, how good he is of hymself, and how he cōmunicateth his goodnes vnto vs, and to al creatures. We may learne also in these booke, to know Gods wil and pleasure, as muche as (for this present time) is conuenient for vs to knowe. And (as the greate clerke, and godly preacher saint Iho Chrysostome saith) whatsoeuer is required to saluacion of man, is fully conteyned in the scripture of God. He that is ignoraunte, maye there learne and haue knowledge: he that is harde harted, and an obstinate sinner, shall there finde eternall tormentes, (prepared of Gods iustice) to make him afraid, & to mollifye

An exhortation vnto the diligent readinge. i. searchinge of the holy scriptures.

Matth. liii. The holy scripture is a sufficient doctrine for our saluacion.

What thynges we maye learne in the holy scripture

hym

An exhortacion.

him. He that is oppressed with misery in this world
 shal there find relief in the promises of eternal life,
 to his great consolacion & cōfort. He that is woun-
 ded (by the deuill) vnto death, shal find there, mede-
 cine, wherby he may be restozed agayn vnto health.
 If it shal require to teach any truth, or reprove fals
 doctrine, to rebuke any vice, to cōmend any vertue,
 to geue good counsaile, to comfort, or to exhort, or to
 do any other thynge, requisite for our saluacion, al
 those thinges (saith .I. Chrysostome) we may learne
 plentifully of the scripture. There is, (saith Fulgē-
 tius) abundantly enough, both for men to cate, and
 children to sucke. There is, whatsoeuer is conueni-
 ent for all ages, and for al degrees, & sortes of men.
 These booke therfore, ought to be much in our hā-
 des, in our eyes, in our eares, in oure mouthes, but
 mooste of all in our hartes. For the scripture of God
 is the heauēly meate of our soules, the hearing and
 keeping of it, maketh vs blessed, sanctifieth vs, and
 maketh vs holy: it cōuerteth our soules: it is a light
 lanterne to oure fete: it is a sure, a constant, & a per-
 petuall instrument of saluacion: it geueth wisdom
 to the humble & lowly hartes: it comforteth, maketh
 glad, chereth and cherisheth oure conscience: it is a
 more excellent iewel or treasure, then any golde or
 precious stone: it is more sweter then hony, or hony
 combe: it is called the best parte, which Marie dyd
 chose, for it hath in it, euerlastynge comforte. The
 wordes of holy scripture, be called wordes of euer-
 lastynge life: for they be Gods instrument, or deined
 for thesame purpose. They haue power to conuerte
 through Gods promise, & they be effectual, through
 Gods

Holy scriptu-
 re minis-
 treth
 sufficient do-
 ctrine, for all
 degrees and
 ages.

Matth. iiii.
 Luke. iiii.
 Ihon. xvi.
 Psalm. xix.

What com-
 modities and
 profytes, the
 knowledge
 of holy scrip-
 ture bringeth.

Luke. x.

Ihon. vi.

Collos. i.

To the scripture.

Gods assistance, and, (being receiued in a faithfull harte) they haue euer an heauenly spirituall woorkyng in them, they are liuely quicke and mightie in operacion, and sharper then any two edged sworde and entereth through, euē vnto the diuiding a sonder of the soule, and the spirit, of the iointes, and the maye. Christ calleth him a wise buylder, that buyldeth vpon hys worde, vpon his sure and substanciall foundacion. By this woorde of God, we shalbe iudged: for the worde that I speake, (saith Christ) is it, that shall iudge in the last day. He that kepeth the worde of Christ is promised the loue and fauor of God, and that he shalbe the mansion place or temple of the blessed Trinite. This woorde, whosoever is diligent to reade, and in hys harte to printe that he readeth, the great affectiō to the transitory thynges of this world, shalbe minished in hym, and the greate desire of heauenly thynges, (that bee therein promised of God) shall increase in hym. And there is nothyng, that so muche establissheth our faythe, and trust in God, that so much conserueth innocencie, and purenesse of the harte, and also of outward Godly life and conuersacion, as continual reading and meditacion of Gods woorde. For that thyng, whiche (by perpetual vse of readyng of holy scripture, and diligent searchof of the same) is depely printed, and grauen in the harte, at length turneth almost into nature. And mozeouer, the effecte and vertue of Gods worde, is to illuminate þe ignorant, and to geue moze light vnto them, that faythefully and diligently reade it, to comfort their hartes, and to incorage them to perfoyme that, whiche of God

Job. iiii.

Matth. vii.
Ihon. xii.

Ihon. xiiii.

An exhortacion.

is commaunded. It teacheth patience in all aduersitie, in prosperitie, humblenes: what honour is due vnto God, what mercy and charitie to oure neyghbors. It geueth good counsaile in all doubtfull thinges. It sheweth, of whom we shal loke for aide and helpe in all perils, and that God is the onely geuer of victorie in all battailes, and temptacions of our enemies, bodely and Ghostely. And in readyng of Gods worde, he molte profiteth not alwayes, that is most ready in turnyng of the booke, or in sayyng of it without the booke, but he that is molte turned into it, that is most inspired with the holy ghost most in his hart and life, altered and transformed into that thyng, whiche he readeth: he that is daily lesse and lesse proude, lesse irksome, lesse couetous, and lesse desirous of worldely and vayne pleasures: he that daily (forsakyng his olde vicious life) increaseth in vertue, more and more. And to be short, there is nothyng, that more mainteineth Godlines of the mynde, and expelleth vngodlines, then doth the continuall readyng, or hearpyng of Gods worde, if it be ioynded with a Godly mynde, and a good affection, to knowe and folowe Gods wil. For without a single eye, pure intent and good mynde, nothing is allowed for good before God. And on the other side, nothyng more obscureth Christ, & the glory of God, nor induceth more blindness, and all kindes of vices, then doth the ignorance of Gods word.

¶ The second parte of the Sermon.
of the holie Scripture.

i. Regum. xlii.
ii. Para. xx.
i. Cor. xv.
i. Ihon. v.
Who profite
most in rea-
dyng Gods
worde.

¶ Psal. v.
Matth. xxii.
i. Cor. xiii.
What incom-
modities, the
ignorance of
Gods worde,
bringeth.

To the scripture.



In the first part of this homilie which exhorteth to þ knowledge of hol. e scriptur, was declared, wherefore þ knowledge of thesame is necessarie & profitable to al men. And that by the true knowledge & vnderstandyng of scripture, the most necessary pointes of our duetie towardes god and our neighebour, are also knowen. Now as concerning thesame matter, yow shal heare wat foloweth.

If we professe Chyist, why be we not ashamed to be ignorant in his doctrine? Seyng þ every mā is ashamed, to be ignorant in þ learning, which he professeth. That mā is ashamed, to be called a philosopher, which readeth not þ bookes of Philosophie, & to be called a lawyer, & Astronomier, or a phisician, þ is ignorant in þ bookes of law, Astronomie, & Philosophie. Now cā any mā the saie, þ he professeth chyist, & his religiō, if he wil not applye himself, (as farfurthe as he can or maie cōueniētly) to reade & hear, & so to know þ bookes of Chyistes Gospel & doctrine. Although other sciēces be good, & to be learned, yet no mā cā deny, but this is þ chiefe, & passeth al other incomparably. What excuse shal we therfore make (at the last daie befoze Chyist) that delight to reade, or heare menyes phantasies and inuencions, moze then his moste holy Gospell, and wil fynd no tyme to doo that, whiche chiefly (aboue all thynges) wee should do, and wil rather reade other thynges, then that, for the whiche, wee ought rather to leaue readdyng of all other thinges. Lette vs therfore apply our selves, as farfurth as we can haue time and lea-

Gods worde
excelleth all
sciēces.

An exhortacion.

Main excuses
by swadyng
fro the know
ledge of gods
woorde.
The firste.

The seconde.

Matth. xxii.

Firste to shewe Gods worde, by diligent hearing and reading therof, as many as professe God, and haue fayth and trust in hym. But they that haue no good affection to Gods word, (to colour this their fault) alledge commonly, two bayne and fayned excuses. Some go about to excuse them by their own frailnesse, and fearfulness, saying: that they dare not read holy scripture, least through their ignorance, they should fall into any error. Other p[re]tende, that the difficultie to vnderstande it, and the hardnes therof, is so greate, that it is meete to be reade, onely of Clearkes and learned men. As touchyng the firste: ignorance of Gods worde, is the cause of al error, as Christ himself affirmed to y^e Sadduces, saying: that they erred, because they knew not the scripture. How should they then escheue error, that wil be still ignorant? And how should they come out of ignorance, that wil not read nor heare that thing, whiche should geue them knowlege? He that now hath moste knowledge, was at the first ignorant, yet he forbare not to reade, for feare he should fall into error: but he diligently redde, lest he should remain in ignorance, and through ignorance, in error.

And if you will not knowe the truthe of God, (a thyng moste necessary for you) leaste you fall into error: by the same reason you maie then lye still, and neuer go, leaste (if you goo) you fall in the mire, nor eate any good meate, leaste you take a surfet, nor sow your corne, nor labour in your occupacion, nor vse your marchaundise, for feare you lose your sede, your laboz, your stocke, and so by that reason, it shoulde be beste for you to liue idly, and neuer to take in hande,

To the scripture

hande, to do any maner of good thyng, least perad-
 venture some euil thyng may chauce therof. And
 if you be afraid to fal into error, by readdyng of ho-
 ly scripture: I shal shewe you, how you may reade
 it without daunger of error. Reade it humbly, with
 a meke and a lowly hart: to shewent, you may glo-
 rifie God and not your selfe with the knowlege of
 it: and reade it not without daily prayng to God
 that he would directe your reading to good effecte,
 and take vpon you, to expounde it no further, then
 you can plainly vnderstande it. For (as saint Au-
 gustine saith) the knowledge of holy scripture is a
 great, large, and a high palace, but the doore is ve-
 ry lowe: so that the high and arrogat man, cannot
 runne in, but he must stoupe lowe: and humble hym
 self, that shal entre into it. Presumpcion and arro-
 gancie, is the mother of all errour, and humilitie,
 nedeth to feare no error. For humilitie will onely
 searche, to knowe the truthe, it will searche, and wil
 conferre one place with another: and where it can-
 not fynde the sense, it wil praye, it will inquire of o-
 ther that knowe, and will not presumptuously and
 rashely define any thyng, whiche it knoweth not.
 Therfore, the humble mā maye searche any truthe
 boldly in the scripture, without any daunger of er-
 ror. And if he bee ignoraunt, he oughte the more to
 read and to search holy scripture to byng him out
 of ignorance. I say not naie, but a man maye pro-
 spere, with onely hearng, but he maye muche more
 prospere, with both hearng and readdyng. Thys
 haue I said, as touching the feare to read, through
 ignorance of the person. And concerning the diffi-

howe mooste
 commodious-
 ly and wyth-
 out all perill,
 the holy scrip-
 ture is to be
 reade.

scripture in
 some places
 is easie, and
 in some pla-
 ces harde to
 be vnderstande.

An exhortacion.

culke of scripture, he that is so weak, that he is not
hable to brooke strong meat: yet he may sucke the
swete and tender milke, and dissette the rest, vntill
he waxe stroger, and come to moze knowledge. For
God receyuethe the learned and vnlearned, and ca-
steth away none, but is indifferēt vnto al. And the
scripture is ful, as wel of lowe vaillets, plain waies,
and easie for every man to vse, and to walke in: as
also of high hilles and mountaines, which few men
can ascende vnto. And whosoever geueth his mynd
to holy scriptures, with diligent studie and seruent
desire, it cannot be, (saith saint Ihon Chrysostom)
that he should be destitute of helpe. For either God
almightie will sende him some Godly doctor, to in-
struct him, as he did to instruct Eunuchus, a noble
man of Ethiopie, and thzealozet vnto Quene Can-
dace, who hauing a great affeccion to read the scri-
pture (although he vnderstode it not) yet for the de-
sire, that he had vnto Gods worde, God sent his A-
postle Philip, to declare vnto hym the true sence of
the scripture, that he redde: or els, if we lacke a lear-
ned man, to instruct and teache vs, yet god hymself
from aboue, will geue light vnto our myndes, and
teach vs those thinges whiche are necessary for vs,
and wherin we be ignozant. And in another place,
Chrysostom saith: that mannes humain and world-
ly wisdom, or science, uedeth not to the vnderstan-
dyng of Scripture, but the reuelacion of the holy
gholke, who inspireth the true sence vnto them, that
with humilitie and diligence do seach therfore. He
that asketh, shal haue, and he that seeketh, shal find,
and he that knocketh, shal haue the dooze open. If

God leaueth
no man vn-
taught, that
hathe a good
wil to knowe
his worde.

Howe the
knowledge of
Scripture may
bee attayned
vnto.

saith: wil

we

To the scripture.

We reade once, twice or thrise, and vnderstande not, let vs not cease so, but stil continue readdyng, prai-
yng, askyng of other, and so by still knockyng (at
the laste) the dooze shalbe opened (as saincte Augu-
stine saith) Although many thynges in the scrip-
ture, bee spoken in obicure misteries, yet there is no
thyng spoken vnder darke misteries, in one place,
but the selfe same thyng in other places, is spoken
moze familiarly and plainly, to the capacite, bothe
of learned and vnlearned. And those thynges in the
scripture that be plain to vnderstande, and necessa-
rie for saluacion, euery mannes duetie is to learne
theim, to print them in memorie, and effectually to
exercise theim. And as for the obscure misteries, to
be contented to bee ignoraunt in theim, vntil suc-
tyme as it shall please God, to open those thynges
vnto hym. In the meane reason, if he lacke either
aptnesse or opportunitie, God wil not impute it to
his foly: but yet it behoueth not, that suche as bee
apt, should set aside readdyng, because some other be
vnapte to reade: neuerthelesse, for the difficultie of
such places, the readdyng of the whole, ought not to
be set a part. And briezly to conclude, (as saincte Au-
gustine saith) by the scripture, al men be amended:
weake men be strengthened, and strong men be com-
forted. So that surely, none be enemies to the rea-
ding of Gods worde, but such, as either be so igno-
raunt, that thei knowe not how wholsome a thyng
it is, or els be so sicke, that they hate the mooste com-
fortable medicine, that should heale them: or so vn-
godly, that thei would wishe the people, stil to con-
tinue in blindnesse, and ignoraunce Of God.

A good rule
for the vnder-
standyng of
the scripture.

No mā is ex-
cepted fro the
knowledg of
Gods will.

What perso-
nes would ha-
ue ignoraunce
to continuē.

Thus

An exhortation

The holy scrip-
ture is one
of gods chief
benefites.

The righte
reading, vse,
and fruitfull
studying in ho-
ly scripture.
Psal. 1.

Thus we haue briefly touched some part of the commodities of gods holy worde, whiche is one of gods chief and principall benefites, geuen and declared to mankynde, here in pearth. Let vs thanke God hartely, for this his greate and Ipeciall gyfte, beneficial fauor, and fatherly prouidence. Lette vs be glad to reuiue this precious gift, of our heauenly father. Let vs heare, reade, and knowe, these holy rules, iniunctions, and statutes of our christian religion. & vpon that we haue made professiō to God at our baptisme. Lette vs with feare, and reuerence late vp (in the cheste of our hartes) these necessarye and fruitfull lessons. Lette vs night and day muse, and haue meditacion, and contemplacion in them. Let vs ruminate, and (as it were) chewe the cudde, that we maye haue the swete ieuise, spirituall effecte, mary, hony, kytnel, tast, comfort, and consolacion of them. Let vs stare, quiet, and certifie our consciences, with the moſte infallible certaintie, truthe, and perpetual assuraunce of them. Let vs pray to God, (the onely aucthor of these heauenly meditations) that we may speake, thynke, beleue, liue, and depart hence, according to the wholesom doctrine, and verities of them. And by that meanes, in this worlde wee shall haue Gods proteccion, fauor, and grace, with the vnspeakeable solace of peace, and quietnes of conscience: and after this miserable life, we shall enioy the endlesse blisse, and glozte of heauen, which, he graunt vs all that died for vs all, Iesus Christ: to whom, with the father, and holy Ghost, bee all honoz and glozie, both now and euerlastyngly.

A M E N.

CAn Homelie of the miserie of al man-
kynde, and of his condempnacion to deathe
euerlastyng, by hys awne synne.



The holy ghost, in wrytting the ho-
ly scripture, is in nothyng more
diligent, then to pul doune man-
nes vaingloze, and pryde, whiche
of al vices, is mooste vniuersally
grafted in all mankynd, euen fro
the first infeccion of our first fa-
ther Adam. And therefore we

reade in many places of scripture, mani notable les-
sones against this olde rooted vice, to teache vs the
mooste comendable vertue of humilitie, how to know
our selves, and to remembre, what we bee of our sel-
fes. In the boke of Genesis, alinightie God geueth Gene. iii.
vs all, a tytle and name in our great graund father
Adam, whiche ought to admonishe vs all, to consi-
dze what we be, wherof we be, fro whence we came and
whether we shal, sayng thus: in the sweate of thy fa-
ce, shalt thou eat thy bread, til thou be turned again
into the ground: for out of it wast thou taken, in as-
muche as thou art dust, and into dust shalt thou be
turned againe. Here (as it were in a glasse) we maie
learne to know our selves, to be but ground, yearth, &
ashes, & that to yearth and ashes, we shall returne.

Also, the holy Patriarche Abraham, did well re-
membze this name and title, dust, yearth, and ashes
appoynted and assigned by God, to all mankynde:
and therfore he called hym selfe by that name, when
he maketh his earnest prater for Sodome and Go-
more. And we read, that Judeth, Hester, Job, Hiero-
mie, with other holy men and women, in the old Te- Iudi. iiii. v. &
Job. xlii.
Acce. vi. 2. & xxi.

C. i.

Stament

Of the miserie of man.

stament, did vse sacke clothe, and to caste dust an ashes, vpon their heddes, when they bewayled their synfull liuyng. They called & cried to God for helpe and mercie, wyth suche a Ceremonie of sacke clothe, duste and ashes, that thereby they might declare to the whole world, what an humble and lowly estimation thei had of themselves, and how well thei remembred their name & title aforesaid, their vile, corrupt fraile nature, duste, yearth, and ashes. The booke of wisdom also, willyng to pul doune our proude stomackes, moueth vs diligently to remembre our mortall and yearthely generacion, whiche we haue al of hym, that was firste made: and that all men, aswell kynges as subiectes, come into thys worlde, and go oute of thesame in like sorte, that is, as of our selves full miserable as we maie daily see. And almightie God commaunded his prophete Esai, to make a proclamation, and crye to the whole worlde: and Esai askyng, what shall I crye? The Lorde answered, crie, that all fleshe is grasse, and that all the glozy of man therof, is but as the floure of the feld: when the grasse is withered, the floure falleth awaie, when the winde of the Lorde bloweth vpon it. The people surely is grasse, the whiche dyeth vp, and the floure fadeth awaie. And the holy prophete Job, hauynge in himself great experience of the miserable and synfull estate of mā, doth open thesame to the world, in these wordes: Man (saith he) that is borne of a woman, liuyng but a short tyme, is full of manyfold miseries: he springeth vp lyke a floure, & fadeth againe, vanishing awaie, as it were a shadowe, and neuer continueth in one state. And doest thou iudge it mete, (O
lorde

Dapt. viii.

Esai. xl.

Job. xliii.

Of the miserie of man.

Lozde) to open thyne eyes vpon inche a one, and to
bryng hym to iudgement with thee: Who can make
hym cleane, that is conceived of an vncleane seede?
And all men of their euilnesse and naturall prouesse Gene. v. vi
be so vniuersally geuen to synne, that (as the scrip-
ture saith) God repeted that euer he made man. And
by synne, hys indignacion was so muche prouoked
against the worlde, that he drouned all the worlde
with Noes floudde (except Noe hymself, and his litle
housholde. It is not wythoute greate cause, that the
Scripture of God, doeth so many tymes call al men
here in this worlde, by this woozde: yearth. O thou
yearth, yearth, yearth, saith Jeremy: heare the worde Jerem. xxxii.
of the lozde. This our, ryght name, vocacio, and title
yearth, yearth, yearth, pronounced by the Prophete,
sheweth what wee bee in deede, by whatsoeuer other
stile, title, or dignitie, men do call vs. Thus he pla-
inly named vs, who knoweth best, bothe what we be
and what we ought of ryght to bee called. And thus
he describeth vs, speakyng by hys faythfull Apostle
S. Paule: all men, Jewes, and Gentiles, are vnder Roma. iii.
syn: there is none righteous, no, not one: ther is none
that vnderstandeth, there is none that seeketh after
God, they are all gone out of the waie, thei are al vn-
profitable: there is none that doth good, no, not one:
their throte is an open sepulchre, with their tounge
thei haue vled craft and deceit, the poyson of serpe-
tes is vnder their lyppes, their mouth is full of cur-
syng and bitternes, their fete are swyft to shed bloud:
destruccio and wretchednes are in their waies, and
the waye of Peace, haue they not knowen: there is
no feare of God before their eyes. And in another, Rom. xi.

Of the miserie of man.

Gala. iii.

Ephe. ii.

Prove. xxiii.

Lke. i.

Matt. iii.

Lhon. i. & ii.

S. Paule writeth thus : God hath wrapped all nations in vnbelief, that he myght haue mercie on all. The scripture concludeth all vnder synne, that the promise by the faithe of Iesus Christ, should be geuen vnto them that beleue **S.** Paul in many places painteth vs out in our colours, calling vs the chyl-
dren of the wrath of God, when we be bozne: sayng also, that we canot thinke a good thought of our sel-
fes, much lesse can we saie well, or do well of our sel-
fes. And the wyseman saith in the booke of Prover-
bes: the iust man falleth seue times a day. The most
tried and approued man Job, feared all his workes
I. Ihon the Baptist, being sanctified in his mothers
wombe, and praysed before he was bozne, called an
angell, and great before the lord, replenished euen
from hys birthe with the holy ghost, the preparer of
the waie for our sauio^r Christ, and comended of our
sauio^r Christ, to be more then a prophet, & the grea-
test that euer was bozne of a woman: yet he plainly
graunteth that he had nede to be washed of Christ:
he worthely extolleth and glorifieth his lord & ma-
ster Christ, and humbleth himselfe, as vnworthy to
vnbuckle his shooes, and geueth al hono^r and glo-
ry to God. So doth **S.** Paule, bothe oft and euidently
cōfesse himself, what he was of himself, euer geuyng
(as a moste faithfull seruaunt) all prayse to his ma-
ster and sauio^r. So doth blessed **S.** Ihon the Euā-
gelist, in the name of hymselfe, and of all other holie
men (be thei neuer so iust) make this open confession
if we saie, wee haue no sinne, wee deceyue our selves,
and the truthe is not in vs : If wee knowlege oure
synnes, God is faithfull and iust, to forgeue vs our
synnes

Of the miserie of man.

synnes, and to clense vs from al vnrightheousnesse: if we saie, we haue not sinned, we make him a liar, and his word is not in vs. Wherfore the wise man in the boke called Ecclesiastes, maketh thys true and generall confession: there is not one iust man vpon the yearth, that doth good, and synneth not. And s. Dauid is ashamed of his synne, but not to confesse his synne. How oft, how earnestly, and lamentably doth he desyre gods great mercy, for hys great offences, & that God should not entre into iudgemēt with him. And again, how wel weigheth this holy mā his synnes, when he cōfesseth, that they be so many in numbze, and so hid, and hard to vnderstande, that it is in maner vnpossible, to knowe, better, or numbze them. Wherfore, he haupnge, a true, earnest, and depe contemplacion and consideracion of his synnes, and yet not commyng to the botom of them, he maketh supplicaciō to God, to forgeue him his priuy, secret hid synnes: to the knowlege of the whiche, he can not attein vnto. He weigheth rightely his synnes, from the originall rote, & spryng hed, perceiuyng, inclinaciōs prouocacions, stirrings, stingings, buddes, brāiches, dregges, infeccions, tastes, felinges, and sentes of them, to continue in hym still. Wherfore he saith: marke & behold, I was cōceyued in synnes: he saith not, synne, but in the plurall numbze, synnes, forasmuch as out of one (as faūtain) springeth al the rest

Ecclesia. vii.

Psalm. li

Psalm. cxlii

Psalm. xix

Psalm. ii.

Marke. x.
Luce. xviij.
Thon. xv
Luce. xviij.

And our sauioꝝ Ch:ist saith: there is none good but God: and that we can do nothyng that is good, without him: noꝝ no man can come to the father but by hym. He commaundeth vs all to saie, that we bee vnprofitable seruañtes, when we haue doen al that

Luce. xviij.

Ciii

we

Of the miserie of man.

Math. ix

we can do. He preferreth the penitent Publican, before the proude, holy, and glorious pharisey. He calleth him self a phisicion, but not to the that be whole but to them that be sycke, and haue nede of hys salue for their soze. He teacheth vs in oure prayers, to reknowlege our selves synners, and to aske ryghteousnes and deliuerance from all euils, at our heauenly fathers hande. He declareth that the synnes of oure awne hartes, do defile oure awne selves. He teacheth that an euill worde or thought, deserueth condemnation, aslittynge, that we shall geue an accompte, for euery idle woorde. He saith, he came not to saue, but the shepe that were vtterly losse, and cast awaie. Therfore fewe of the proude, iust, learned, wyse, perfect, and holy Phariseis, were saued by hym, because they iustified themselves, by their counterfeite holines before men. Wherfore (good people) let vs beware of suche hypocrysy, vainglozy, and iustifying of our selfe. Let vs loke vpon our feete, and then, doune peacockes fethers, doune proude hatte, doune wyle claie traile and bzitle vessels.

Math. xii

Math. xv.

2 The second parte of the Sermon of the miserie of man.



Or asmuche as the true knowlege of our selues is very necessarye to come to the right knowlege of God, ye haue heard in the last readynge howe humble all godlie men alwaies haue thought of them selues, and so to thinke and iudge of them selues are taught of God their creatoꝝ, by his holy worde. For of our selues we be crabbe trees, that can bzing furth no apples. We
be

Of the miserie of man.

be of our selves, of such yearth, as can byng furthe
but weedes, netles, bzables, bziers, cocke and daniel.
Our frutes be declared in the v. Chap. to the Gala. Gala. v.

We haue neither faith, charitie, hope, patience, cha-
stite nor any thing els that good is, but of God: and
therefoze, these vertues be called there, the frutes of
the holy ghost, and not the frutes of mā. Let vs ther-
foze, acknowledge our selves befoze God, (ss we bee
in dede) miserable and wretched synners. And let vs
earnestly repent, and humble our selves hartely, and
crie to G G D for mercie. Lette vs all confesse wyth
mouthe and harte, that we be full of imperfeccions.
Let vs knowe our awne woꝝkes, of what imperfec-
tion thei be, and the we shal not stande foolishly, and
arrogantly, in our awne conceytes, nor chalēge any
parte of iustification, by our merites oz woꝝkes. For
trule, there be imperfeccions in our best woꝝkes: wee
do not loue God so muche as we are bounde to doo,
wyth all our hart, mynd, and power: we do not feare
God, so muche as we ought to do: we do not praye to
God, but wyth greate and many imperfeccions: wee
geue, forgeue, beleue, liue, and hope vnperfectly: wee
seake, thynke, and do vnperfectly: we fyght agaynste
the deuill, the world, and the fleshe, vnperfectly. Let
vs therfoze, not be ashamed to confesse plainly, our
state of imperfeccion: yea, let vs not be ashamed to
confesse imperfeccion, euen in all our awne best woꝝ-
kes. Lette none of vs be ashamed, to saie wyth holy
S. Peter. I am a synfull man. Let vs all saie wyth Luke. v.
the holy Prophete Dauid: we haue synned with our Psal. cxviii.
fathers, we haue doen amisse, & dealt wickedly. Let
vs

Of the miserie of man.

Ihon. viii.

Hebr. viii.

Ihon. ii.

Math. i.

thyng. And he alone maye saie also: whyche of you
 Shall reprove me of any fault? He is that hygh and
 everlastyng priest, whiche hath offered hymself once
 for all, vpon the altar of the crosse, and with that one
 oblation hath made perfecte for evermore, them that
 are sanctified. He is the alone Mediatour, betwene
 God and man, whiche payed our raunsome to God,
 with his owne bloude, and with that hath he clesed
 vs all from synne. He is the Physicion, whyche hea-
 leth all our diseases. He is that sauiour, which saueth
 hys people from all their synnes. To be shorte, he is
 that flowyng, & moste plenteous fountaine, of whose
 fulnesse, all we haue receyued. For in hym alone, are
 all the treasures of the wysedome, and knowlege of
 God hydden. And in hym, and by him, haue we from
 God the father, all good thynges, pertainyng either
 to the body, or to the soule. O howe muche are wee
 bounde, to thys our heauenly father, for hys greate
 mercies, whiche he hath so plenteously declared vn-
 to vs, in Christe Jesu our Lorde and sauiour: What
 thanks worthy and sufficient can wee geue to hym?
 Let vs all with one accorde, burst out with ioyfull
 voyces, euer praisyng and magnifyng thys Lorde
 of mercy, for hys tender kyndnesse shewed to vs in
 hys derely beloued sonne, Jesus Christ our Lorde.

Hether to haue we heard, what we are of our sel-
 fes: verely, synfull, wretched, and dampnable: again
 we haue heard, howe that of oure selves and by oure
 selves, wee are not hable, eyther too thynke a good
 thought, or worke a good dede, so that we can fynde
 in our selves, no hope of saluacion, but rather what-
 soeuer maketh vnto our destruction. Again we haue
 heard

Of the miserie of man.

hearde, thee tendre kyndenesse and greate mercye of
God the father towarde vs, and how beneficiall he
is to vs, for Chyestes sake, withoute oure merites or
desertes, euen of hys awne meere mercie and tendre
goodnesse. Now, how these exceldyng greate mercies
of God, set abrode in Chyeste Jesu for vs, bee obtey-
ned: and how we be deliuered from the captiuitie of
synne, deathe, and hell, it shall moze at large (wyth
Gods helpe) be declared in the next Homelie. In the
meane season, yea, and at all tymes, let vs learne to
knowe our selves, our frailtie and weakenesse, wyth-
out any ostentacion, or boostyng of our awne good
dedes and merites. Let vs also knowlege the exce-
ldyng mercye of God towarde vs, and confesse, that
as of our selves, commeth all euill and dampnacion,
so lykewyse of hym, commeth all goodnesse and sal-
uacion, as God hym self saith, by the prophee **Oze: Oze. xiiii**
O Israell, thy destrucciou commeth of thy selfe, but
in me onely, is thy helpe and comforte. If wee thus
humbly submitte our selues in the sight of God

we maie bee sure, that in the tyme of hys

uisitacion, he wyll lift vs vp vnto

the Kingdome of his derely

beloued sonne Chyeste

Jesu our Lorde: to

whō with the

father and

the holy

Ghost, bee all honour,

and glozy for euer.

A M E N.

D. II.

In

CAn homelie of the saluacion of
mankind, by onely Christ our sauioꝝ,
from sinne and death euerlasting



Because all men be sinners, and offen-
doꝝ against **GOD**, and breakers of
his law and commaundementes, ther-
foꝛe can no manne by his awne actes,
woozkes, and deedes (seme thei neuer
so good) be iustified, and made righte-
ous befoꝛe **GOD**: but every man of necessitie, is con-
strayned to seke foꝛ another righteousness, oꝛ iusti-
ficacion, to be receyued at **GODS** awne handes, that
is to saie, the remission, pardon, and forgeuenesse of
hys synnes and trespasses, in suche thynges as he
hath offended. And thys iustificacion oꝛ rpyghteous-
nesse, whiche we so receiue by gods mercy, and Chri-
stes merites, embraced by faith, is taken, accepted,
and allowed of **GOD**, foꝛ our perfect and full iusti-
ficacion. Foꝛ the moze ful vnderstandyng hereof, it is
our partes and duetie, euer to remembꝛe the greate
mercy of **GOD**, how that (all the woꝛlde being wꝛap-
ped in synne, by breakyng of the lawe) **GOD** sent hys
onely sonne, oure sauioꝛ **Christe** into thys woꝛlde, to
fulfyll the lawe foꝛ vs: and by shedyng of his most
pꝛecious bloud, to make a sacrifice and satisfaccion
oꝛ (as it maye be called) amendes, to hys father foꝛ
our synnes: to asswage his wꝛathe and indignacion
conceyued against vs, foꝛ thesame. In so much that
infantes, beyng baptised, and dyng in their infan-
cie, are by thys sacrifice, washed from their synnes,
brought to **GODS** sauioꝛ, and made his children, and
inheritoꝛs of hys kyngdome of heauen. And they
whiche

The efficacy
of Christes
Passion and
oblation.

Of saluacion.

whiche actually do synne after their baptisme, when they conuerter and turne againe to God vnfaignedly they are likewise washed by thys sacrifice from their synnes, in suche sorte, that there remaineth not anye spotte of synne, that shalbe imputed to their dampnation. Thys is that iustificacion, or righteousness, whiche saint Paule speaketh of, when he saith: no man is iustified, by the workes of the law, but frely by faith in Iesus Christ. And againe he sayth: we be-
 leue in Iesu Christ, that we be iustified frely, by the faith of Christ. and not by the workes of the law, be-
 cause that no mā shalbe iustified by the woorkes of the law. And although this iustificacion, be fre vnto vs, yet it commeth not so freely vnto vs, that there is no raunsome payed therefoze at al. But here may mannes reason be astonied, reasonyng after this fa-
 shion: yf a raunsome be payed for oure redemption, then is it not geuen vs freely: For a Prysoner that payeth hys raunsome, is not let go frely, for yf he go freely, then he goeth without raunsome: for what is it els to go freely, then to be set at libertie, withoute payment of raunsome.

Roma. viii.

Obieccion.

In answer.

This reason is satisfied by the greate wysedome of God, in this mistery of our redemption, who hath so tempered hys iustice and mercie together, that he woulde neither, by hys iustice condempne vs, vnto the perpetuall captiuitie of the deuill, and hys pryson of hel, tamediles for euer, without mercy: nor by this mercy, deliuer vs clerely, without iustice. or payment of a iust raunsome: but with hys endlesse mercy, he toynded hys mooste byghte and equall iustice. His greate mercy he shewed vnto vs, in deliuerpng

D.iii.

vs

Of saluacion.

vs from our former captiuitie, withoute requirynge
of any ranfome to be payed, or amēdes to be made
vpon our partes: whiche thinge, by vs had been im-
possible to bee doen. And where as it laye not t n vs
that to do, he prouided a ranfome for vs, that was
the moſte precious body & bloude of his awne moſte
dere and beſt beloncd ſonne Jeſu Chriſte: who beſy-
des his ranfome, fulfilled the law for vs perfectly.
And ſo the iuſtice of God, & hys merce dyd embrace
together, and fulfilled the miſterie of our redempci-
on. And of thys iuſtice and merce of God knit toge-
ther, ſpeaketh ſaincte Paule, in the .iii. Chapi. to the
Romaines: all haue offended and haue nede of the
glozy of God, iuſtified frely by hys grace, by the re-
dēpcion, which is in Jeſu Chriſt, whom god hath ſet
furth to vs, for a reconciler, & peace maker, through
faith in hys bloud, to ſhewe hys righteouſneſſe. And
in the .x. Chapter: Chriſte is the ende of the law, vn-
to righteouſnes, to euery man that beleueth. And in
the: viii. Chapter: that which was impossible by the
lawe, in aſmuch as it was weake by the fleſhe, God
ſendynge hys awne ſonne, in the ſimilitude of ſynfull
fleſhe, by ſynne dampned ſynne in the fleſhe, that the
righteouſneſſe of the lawe, mighte be fulfilled in vs,
which walke not after the fleſh, but after the ſpिरितe.

Roma. iii

Roma. x

Roma. viii

Thre thynges
muſt go toge-
ther in our
iuſtification.

In theſe foreſayd places, the Apoſtle toucheth
ſpecially thre thynges, whiche muſt concurre and
go together, in our iuſtification. Vpon Gods parte
hi 3 greate merce and grāte: vpon Chriſtes parte,
iuſtice, that is, the ſatiffaction of Gods iuſtice, or the
pryce of our redempcion, by the offerynge of his body
& ſhedynge of his bloud, with fulfillynge of the lawe,
perfectly

Of saluacion.

perfectly and througely: & vpon our parte, true and liuely faith in the merites of Iesu Chyſte, whiche yet is not oures, but by Godes workyng in vs. So that in oure iustificacion, is not onely Godes mercye and grace, but also hys iustice, whych the Aposle calleth the iustice of God, and it consisteth in payng our raunſome, and fulfylling of the law: and so the grace of god, doeth not exclude the iustice of god, in oure iustificacion, but onely excludeth the iustice of man that is to saie, the iustice of our woorkes, as to be merites of deseruyng our iustificaciō. And therefore sainte Paule declareth here nothing, vpon the behalf of man, concernynge his iustificaciō, but onely a true and liuely faith, whiche neuertheles is the gift of God, and not mannes onely woork without God. And yet that faythe, dothe not exclude reſtaunce, hope, loue, dreadd, and the feare of God, to be ioyned with faith, in euery man that is iustified: but it excludeth the scō the office of iustifynge. So that although they be all pſent together in him that is iustified, yet they iustifie not altogether. Nor that faith also, doth not exclude the iustice of our good woorkes, necessarily to bee doen afterwarde of duetie, to wardes God (for wee are moſte bounden to serue God, in doyng good dedes, commaunded by hym in hys holy scripture, all the dayes of our lyfe:) But it excludeth them, so that wee maie not doo them, to thys intent, to be made good by doyng of them. For all the good woorkes that wee can do, be vnperfecte, and therefore not able to deserue our iustificaciō: but our iustificacion dothe come freel, yby the mere mercy of G D D, and of so greate and free mercye, that
wherreas

Howe it is to be vnderstande that faith iustificieth with out woorkes

Of saluacion.

where as all the worlde was not able of their selles, so paye any parte towarde their raunsome, yt pleased our heauenly father, of hys infinite mercy, without any oure deserte, or deseruyng, to prepare for vs the mooste precious tewelles of Chyestes body and bloud, whereby our raunsome might be fully paid, the lawe fulfilled, and his iustice fully satisfied. So that Chyiste is now the ryghteousnesse of all them, that truly doo beleue in hym. He for them payed their raunsome, by hys deathe. He for them, fulfilled the lawe in hys lyfe. So that now, in hym, and by hym, every true Chyistian man maie be called a fullpyller of the lawe, forasmuche as that, whiche their infirmitie lacketh, Chyestes iustice hath supplied.

¶ The second parte of the Sermon of Saluacion.



Ychaue hearde of whome all men ought to seeke their iustificacion and righteousness, and howe also this righteousnesse cometh vnto men by Chyestes deathe and merites. Ye hearde also how that three thynges are required to the obtaining of our righteousness: that is, gods mercy, Chyestes iustice, and a true and a liuely faith, out of the whiche faith spryngeth good woorkes. Also before was declared at large that no man can bee iustified by hys awne good woorkes, because that no manne fullpyllethe the Lawe, accordyng to the full requeste of the lawe. And sainte Paule in hys Epistle to the Galathians, proueth thesame, sayng thus. If there had

Of saluacion.

had been any lawe geuen, whiche coulde haue iustified, verely, righteousness shoulde haue been by the lawe. And agayne he saith: yf righteousness be by the lawe, then Chyriste died in vain. And agayne, he sayeth: you that are iustified by the lawe, are fallen awaye from grace. And furthermoze, he writteth to the Ephesians, on this wise: by grace are ye saued *Eph. ii.* through faith and that not of your selves: for it is the gift of God, and not of workes, lest any man shoulde glorie. And to be shorte, the summe of all Paules disputation, is this: that yf iustice come of workes, then it cometh not of grace: And yf it come of grace, then it cometh not of workes.

And to this ende, tendeth all the Prophetes as *S. Actes. x.*

Peter saith, in the tenth of the Actes: of Chyriste, all the Prophetes (sayeth saincte Peter) doo witnesse, that through his name, all they that beleue in hym, shall receiue the remission of synnes. And after this, wyle to bee iustified, onely by this true and liuely faith in Chyriste speaketh all the olde and auncient

Faythe onely iustificeth, is the doctrine of olde doctors.

aucthors bothe Grekes and Lattins. Of whome I will specially reherse thre: Hillary, Basill and Ambrose. Sainct Hillary sayeth these woordes plainly in the nynt Canon, vpon Matthew: faythe onely iustificeth. And sainct Basill, a Greke auctor writeth thus: This is a perfect & a whole reioysing in god, when a man auunceth not hymself, for his awne righteounesse, but knowledgeth hymselfe, to lacke true iustice & righteousness, & to be iustified by the onely fayth in Chyrist: And Paule (saith he) doth glory in the contempt of his awne righteousness, and that he loketh for y righteousness of God, by faith.

Philip. iii.

Of saluacion.

These bee the verye woordes of sayncte Basill. And sayncte Ambrose, a Latyn aucthor, sayeth these woordes: This is the ordinaunce of God, that he which beleueth in Christ, should be saued, without woorkes, by fayth onely, freely receiuing remission of his synnes. Consider diligently these woordes: without woorkes, by fayth onely, freely we receiue remission of our sinnes. What can bee spoken more plainly, then to saye: that freely, without woorkes, by fayth onely, we obteyn remission of our synnes? These and other like sentences, that we be iustified by fayth onely freely, and without woorkes, we do reade oftymes in the moste beste and auncient writers. As beside Hillary, Basill, and sayncte Ambrose before rehersed we reade thesame in Origene, sayncte Chrysostome, sayncte Cypriane, sayncte Augustine, Prosper, Decomenius Iohocius, Bernardus, Anselme, and many other aucthors, Greke and Latin. Neuerthelesse, this sentence: that we be iustified by fayth onely: is not so meante of them, that thesayed iustifyinge faythe is alone in man, without true repentaunce, hope, charitie, dread and the feare of God at any tyme and ceason. For when they say: that we be iustified freely: they meane not, that we should or might afterward be ydle, and that nothing should be required on our partes afterward. Neither they meane not so to be iustified without our good woorkes, that we should do no good woorkes at all, like as shalbe more expessed at large hereafter. But this proposition, that we be iustified, by fayth onely, freely, and without woorkes: is spoken, for to take away clerely all merite of our woorkes, as beyng insufficient

Fayth alone
how it is to be
vnderstande,

Of saluacion.

ciente, to deserue our iustificacion at Gods handes.
 and thereby moſte plainly to expreſſe the weakenes
 of man, and the goodnes of God, the great infirmi-
 tie of our ſelves, and the mighte and power of God,
 the imperfectednes of our awn workes, and the moſte
 aboundaunt grace of our ſauioꝝ Chriſte. And ther-
 foze wholly to aſcribe the merite and deſeruyng of
 our iuſtification, vnto Chriſte onely, and his moſte
 pꝛecious bloud ſhedding. This ſayth the holy ſcrip-
 ture teacheth: this is the ſtronger rocke and founda-
 cion of chriſtian religion: this doctrine al olde and
 auncient aucthoꝝ of Chriſtes churche do appꝛoue:
 this doctrine, auaunceth and ſetteth furthe the true
 gloꝝy of Chriſte, and ſuppreſſeth the vain gloꝝy of
 man: thys, whoſoeuer denieth, is not to bee reputed
 foꝝ a chriſtian manne, not foꝝ a ſetter furth of Chri-
 ſtes gloꝝie, but foꝝ an aduerſary to Chriſte and hys
 Goſpell, and foꝝ a ſetter furthe of mennes baynglo-
 ry. And although this doctrine bee neuer ſo true,
 (as it is moſte true in dede) that we be iuſtified fre-
 ly, without al merite of our awne good workes (as
 ſainct Paule doth expreſſe it) and frely, by this liue-
 ly and perfecte fayth in Chriſte onely, as the aunc-
 ent aucthoꝝ vſe to ſpeake it: yet this true doctrine
 muſte be alſo truly vnderſtande, and moſte plainly
 declared, leaſt carnal men ſhould take vniuſtly oc-
 caſion therby, to liue carnalli after the appetite and
 will of the worlde, the fleſhe, and the deuill. And be-
 cauſe no man ſhould erre, by miſtakynge of this do-
 ctine, I ſhall plainly and ſhortely ſo declare the
 right vnderſtandynge of theſame, that no man ſhall
 iuſtly thynke, that he may thereby take any occaſio-

The profit of
 the doctrine of
 faith only iuſti-
 fyeth,
 What thei be
 that impugne
 the doctrine of
 faith only iuſti-
 fyeth

A declaration
 of thys doc-
 trine, ſayth
 with our wor-
 kes iuſtifieth,

Of saluacion.

of carnall libertie, to folowe the desires of the flesh, or that thereby, any kynde of synne shalbe committed or any vngodly liuyng the more bled.

Justification
is the office of
God onely.

First you shall vnderstande, that in our iustificacion by Christ, it is not all one thing, the office of God vnto man, and the office of manne vnto God. Justification is not the office of man, but of God: For man cannot iustifie himself by his awne woorkes, neither in parte nor in the whole, for that were the greatest arrogancie & presumption of man that Antichrist could erect against God, to affirme, that a man might, by his awne woorkes, take away and purge his awne synnes, and so iustifie himself. But iustificacion is the office of God onely, and is not a thyng, whiche we render vnto hym, but whiche wee receyue of hym, not whiche we geue to him, but whiche wee take of hym, by his free mercye, and by the onely merites, of his most derely beloued sonne, our onely redemer, sautor, and iustifier, Jesus Christe. So that the true vnderstanding of this doctrine: We bee iustified frely by fayth, wythout woorkes: or that we bee iustified by fayth in Christe onely, is not, that this our awne acte to belue in Christe, or this our fayth in Christe, whiche is within vs, doth iustify vs, and merite our iustificaciō vnto vs (for that wer to compt our selves, to be iustified by some acte or uertue, that is wythin oure selves): But the true vnderstanding and meaning therof, is that althoughe wee heare Gods woorde, and belue it: althoughe we haue faythe, hope, charitie, repentance, dreade, and feare of God within vs, and doo neuer so many good woorkes thereunto: yet we muste re-
nounce

Of saluacion.

nounce the merite of al our sayed bertues, of fayth, hope, charitye, and all our other bertues, and good deedes, whiche we either haue done, shall do, or can do, as thynges that bee fatte to weake, and insufficient and vnperfect, to deserue remission of our synnes, and our iustification, and therefore wee muste truste onely in Gods mercye, and in that sacrifice whiche our high priest, and sauioz Christ Iesus, the sonne of God, once offerred for vs vpon the crosse, to obteyn thereby Gods grace and remission, aswell of oure originall synne in baptisme, as of all actuall sinne comitted by vs after our bptisme, yf we truly repente and conuert vnfainedly to him againe. So that as saint Ihon Babtist, although he were neuer so verteous and Godly a man, yet in this matter of forgeuyng of synne, he dyd put the people fro hym, and appoynted them vnto Christ, sayng thus vnto them: Behold, yonder is the lambe of GOD, Ihon. 1. whiche taketh awaye the synnes of the worlde: euen so, as greate and as Godly a vertue as the lyuely fayth is, yet it putteth vs from it self, and remitteth or appointeth vs vnto Christe, for to haue onely by hym remission of oure synnes, or iustification. So that our faith in Christe (as it were) saith vnto vs thus: It is not I that take away your synnes, but it is Christe only, and to hym only, I send you for that purpose, renouncing therein al your good vertues, woozdes, thoughtes, and woozkes, and onely puttyng your truste in Christe,

The thirde parte of the sermon
of Saluacion.

Of saluation.



I hath been manifestly declared vnto you, that no mā can fulfill the lawe of God, and therfore by the lawe all men are condemned: Where vpon it folowed necessarily, that some other thyng should be required for our saluation than the lawe, & that is a true & a liuely faith in Christ bringing forth good workes & a life according to godes commaundementes. And also you heard the auncient authours mynde of this proposition, faith in Christ only iustifyeth man, so playnly declared, that you see the very true sence. &c.

Thus you do see, that the very true sence of this proposition: Wee bee iustified by faith in Christe onely: (according to the meaning of the old aunciente authours) is this: we put our faith in Christe, that we be iustified by hym onely, that we be iustified by Gods free mercy, and the merites of our saviour Christ onely, and by no vertue or good worke of our awne, that is in vs, or that we can bee able to haue or to do, for to deserue thesame, Christ himself onely: being the cause meritorious therof.

Here you perceyue many wordes to bee vsed, to auoyde contention in wordes with them, that delight to braule aboute wordes: and also to shew the true meaning, to auoyde euill talkyng and misunderstanding: and yet peraduenture all will not serue with them, that be contentious: but contenders wyl euer forge matter of contention, euē whē they haue none occasion thereto. Notwithstandinge, suche be the lesse to be passed vpon, so that the rest may profite

Of saluacion.

fite, whiche will be more desirous to knowe þe truth, then (when it is plain enough) to contende about it, and with contencious, and capcious cauilacions, to obscure and darken it. Truthe it is that our awne woꝝkes, do not iustifie vs, to speake properly of our iustificacion (that is to say) our woꝝkes do not merite oz deserue remission of our synnes, and make vs of vntrust, iust befoze God: but God of his mere mercy, thzoughe the only merites and deseruynges of his sonne Iesus Christ, doth iustifie vs. Neuerthelesse, because faith doth directly sende vs to Christ for remission of our synnes, and that by faith geuen vs of God, we embrace the promise of Gods mercy, and of the remission of our synnes, (whiche thyng, none other of oure vertues oz woꝝkes properlyve doeth) therefore scripture bleseth to saye, that sayth without woꝝkes doth iustify. And forasmuche, that it is al one sentence in effect to saye: sayth without woꝝkes, and onely sayth doth iustifie vs, therfoze the olde auncient fathers of the churche, from tyme to tyme, haue vttered oure iustificacion with thys speache: Onely sayth iustificieth vs: meanyng none other thyng, the saint Paule meante, when he sayd sayth without woꝝkes iustifieth vs. And because, all this is brought to passe, thzough the onely merites and deseruynges of our sauior Christe, and not thzough our merites, oz thzough the merite of any vertue, that wee haue within vs, oz of any woꝝke þe commeth from vs: therfoze in that respect of merite and deseruing we renounce (as it wer) altogether agayn, faith, woꝝkes, and all other vertues. For our awne imperfection, is so great thzough the corrupcion

Of saluation.

cion of originall synne, that all is imperfect, that is within vs: sayth, charitie, hope, dreade, thoughtes, wordes and woorkes, and therefore, not apt to merite and deserue, any part of our iustificatio for vs. And this forme of speaking vse wee, in the humbling of our selves to God, and to geue all the glory to oure sauioꝝ Christe, whiche is best worthy to haue it.

Here you haue harde the office of GOD in our iustificacion, and how we receiue it of hym, frely, by his mercy, without oure desertes, thzough true and liuely sayth. Nowe you shall heare the office and duety of a christian man vnto God, what we ought on our part, to redre vnto God again, for his great mercy and goodnesse. Our office is, not to passe the tyme of this present lyfe vnfrutefully and idely, after that we are baptised or iustified, not caring how fewe good woorkes we do, to the glory of God, and profite to our neyghboꝝ: much lesse it is our office after that wee bee once made Christes membres, to liue contrary to thesame, mak yng our selves membres of the deuill walk yng after his wicementes, and after the suggestions of the world and the flesh wherby we knowe, that we do serue the worlde, and the deuill, and not God. For that sayth, which byngeth (furthe without repentaunce) either euyl woorkes, or no good woorkes, is not a right, pure, and liuely, sayth, but a dedde, deuellhe, counterfeyte, and fetned faith, as S. Paule, & S. James calleth it.

They þ preche
sayth only iu-
stifyeth, do not
teache carnall
liberte, or þ
we should do
no good wo-
kes.

The deuilles
haue saythe
but not the
true sayth.

For eue the deuilles knowe and beleue, that Christ was borne of a virgyn, that he fasted fortie daies, & fortie nightes, without meate and dryncke, that he wrought all kynde of miracles, declar yge himself

very

Of saluation.

very God They beleue also, that Christ for our sakes, suffred moste painfull death, to redeme vs fro eternal death, and that he rose againe from death the third day: thei beleue, that he ascended into heauen, and that he sitteth on the right hande of the father, and at the last ende of this worlde, shal come againe and iudge bothe the quicke and the dead. These articles of our sayth, the deuils beleue and so they beleue all thinges that bee witten in the newe and old Testament to be true, and yet for all this sayth, they be but deuilles remainyng styl in their dampnable estate, lackyng the very true christian sayth, for the right and true christia faith is, not only to beleue that holy scripture, & all the foresaid articles of our sayth are true, but also to haue a sure trust & confidence in Gods mercyful promises, to be saued from euerlasting dampnation by Christ: whereof doth folow a louing hart, to obey his commaundementes. And this true christian faith, neyther any deuil hath, nor yet any man, whiche in the outward profession of his mouth, and in his outward receiuyng of the Sacramentes, in comyngeto the churche, and in all other outwarde apparaunces, seemeth to bee a christian man, and yet in his liuyng and dedes, sheweth the contraty. For how can a manne haue this true sayth, this sure trust and confidence in God that by the merytes of Christ his synnes be remitted, and he reconciled to the fauor of God, and to be partaker of the kingdom of heauen by Christ when he liueth vngodly, and denieth Christ in his dedes. Surely, no suche vngodly man, can haue this sayth & trust in God, for as they know Christ

What is the true and iust sayng

They that continue in euill liuyng, haue not true faith

Of saluacion.

Psalm. v.

to bee the onely sauioꝝ of the woꝛlde, so they knowe also, that wicked men, shall not possesse the kyngdō of God. They know, & God hateth vntighteousnes that he will destroye all those, that speake vntuly, that those that haue done good woꝛkes (which can not be done without a lyeuely fayth in Christe) shall come foꝛth in the resurreccion of lyfe, & those that haue done euill, shall come vnto resurreccio of iudgement: and very well they know also, that to them that be contentious, & to them that will not be obedient vnto the truth, but wil obey vntighteousnes, shall come indignacion, wꝛathe, and affliction. &c. Therfoze, to conclude, consideringe the infinite benefites of God, shewed and exhibited vnto vs mercifully withoute oure desertes, who hath not onely created vs of nothyng, & from a pece of vile clay, of his infinite goodnes hath exalted vs (touchyng our soule) vnto his awne similitude and lykenesse: but also, wheras we were cōdemned to hel, & death eternall, hath geuen his awn naturall sonne, beyng God eternall, immortall, and equall vnto himselte, in power & gloꝛy, to bee incarnated, and to take our mortall nature vpo him, with the infirmities of the same: and in the same nature, to suffre moſte shamefull and paynful death, foꝛ our offences, to thintent to iustifye vs, & to restore vs to lyfe euerlastyng, so makynge vs also his dere beloued. chylde, brethren vnto his only sonne, our sauioꝝ Christ & inheritoꝛs foꝛ euer with him, of his eternall kyngdō of heauen. These greate and mercifull benefites of God (ye they be wel considered) do neither minister vnto vs occasiō to be idle, & to liue without doing any good woꝛkes

Of saluacion.

wozkes, neither yet stirreth vs, by any meanes to do euil thynges: but contrarywise, if we be not desperate persones, and our heartes harder then stones, they moue vs to rendre our selues vnto God wholly with all our will, heartes, might and power, to scrue him in al good dedes, obeiyng his commaundementes, durynge our lifes, to seeke in al thynges, his glory and honoz, not our sensuall pleasures & bayng glory euermore dreading willyngly to offende suche a mercifull God and louyng redemer, in worde, thought, or dede. And thesayd benefites of God depely considered, moue vs, for his sake also, to bee euer ready to geue our selues to our neighbors, and as muche as lyeth in vs, to study with all oure indeuour, to do good to euery man. These be the fruites of the true fayth, to do good (as much as lyeth in vs) to euery man. And aboue all thinges, and in al thinges to auance the glory of God, of whom onely we haue our sanctification, iustification, saluacion, and redemption. To who be euer glory, praise, and honoz, worlde without ende. Amen.

✱

f.ii.

A horte

A Shorte declaracion of the true liuely, and Christian Fayth.

faythe.



Fyrste entrey vnto God,
(good christian people) is tho-
rough faith: whereby, (as it is
declared in the laste Sermon)
we be iustified before God.
And least any mā should be de-
ceiued, for lacke of right vnder-
standing thereof, it is diligent-

A dead fayth.

James. ii.

¶ Kusa. i.

ly to be noted, that faythe is taken in the scripture,
two maner of wayes. There is one fayth, whiche in
scripture is called a dead fayth, whiche byngeth
furth no good workes, but is ydle, barraine, and vn-
fruitfull. And this faith, by the holy Apostle saint
James, is compared to the fayth of deuils, whiche
beleue, God to bee true, and iuste, and tremble for
feare, yet they do nothinge well, but all euill. And
suche a maner of faith haue the wicked and naugh-
tie christian people, whiche confesse God (as sainte
Paule sayeth) in their mouthe, but denye hym in
their deedes, beyng abhominable, and wythoute
the righte fayth, and to all good workes reprouea-
ble. And this faith is a perswasio and belief in man-
nes harte whereby he knoweth that there is a God,
and assenteth vnto all trueth of Gods mooste holye
worde, conteyned in holy scripture. So that it con-
sisteth onely, in beleuing in the woorde of God, that
it is true. And thys is not properlye called faythe:
But as he that readeth Celsars Commentaries,
beleuyng thesame to be true, hath thereby a know-
ledge of Celsars lyfe, and noble actes, because he
beleueth

Of fayth.

beleueth the history of Cesar: yet it is not properlye saied that he beleueth in Cesar of whome he loketh for no helpe, nor benefite. Euen so he that beleueth, that all that is spoken of God in the Bible, is true, and yet liueth so vngodly, that he cannot loke to enioy the promises and benefites of God: although it may be sayde, that such a man hath a fayth & belief to þe wordes of God, yet it is not properlye saied that he beleueth in God, or hath suche a fayth & truste in God wherby he may surely loke for grace, mercy, & eternal lyfe at Gods hand, but rather for indignacion & punishment, according to the merites of hys wycked life. For as it is wrytten in a booke, entituled to be of Didimus Alexadzinus: forasmuch as faith without workes is ded, it is not now faith: as a ded man, is not a man. This ded faith therfore, is not þe sure and substantial faith, which saueth synners.

Another fayth there is in scripture, whiche is not A liuely fayth: (as the foresayde fayth) idle, vnfructfull, and dead but worketh by charitie (as. S. Paule declareth.) Gal. v. Whiche, as the other bayn fayth, is called a Galat. v. ded fayth, so maye this be called a quicke or liuely fayth. And this is not onely the comon belefe of the Articles of our fayth, but it is also a sure truste and confidence of the mercy of God, through oure lord Iesus Christ, and a stedfast hope of all good thynges to be receiued at Gods hande, & that althoughe we, through infirmitie, or temptacio of our ghoutly enemye, do fall from hym by synne, yet if we retorne agayn vnto hym, by true repentaunce, that he wyll forgene & forget oure offences, for hys sonnes sake our sauioz Iesus Christ, & beleue that he wil make us

Of fayth.

Determinyng with our selves, through his grace, to obey and serue hym, in keeping his commaundementes, and neuer to turne backe againe to sinne. Such is the true faythe, that the scripture doeth so muche comende, the whiche when it seeth and considereth, what God hath done for vs, is also moued through continual assistance of the spirite of God, to serue & please hym, to kepe hys fauor, to feare hys displeasure, to continue his obedient childre shewing thankfulness agayn, by obseruyng his commaundementes, and that frely, for true loue chiefly, and not for dread of punishment, or loue or tempoꝛal reward: considering how clerely, without oure deservynges, we haue receyued his mercy and pardon frely.

Abac. ii.

This true fayth will shewe furthe it selfe, and cannot longe be ydle. for as it is written: The iuste man doth liue by his fayth. He neither sleapeth, nor is idle, when he should wake and be well occupied.

Hi:rem xxii.

And God by his prophete Hieremie sayeth: that he is a happy and blessed man, whiche hath fayth and confidence in God. For he is lyke a tree, sette by the watersyde, that spreedeth hys rootes abroode toward the moysture, and feareth not heate when it cometh: his leafe will be grene, and wyl not sease, to bringe furth his fruite: Euen so, faythfull men, (puttyng awaye all feare of aduersitie) wyl shewe furthe the fruite of their good woꝛkes, as occasion is offered to do them.

The second parte of the Sermon
of faythe.

Of faythe.



Fe haue hearde in the fyrste parte of thys sermon, that ther be two kyndes of fayth: a dead & an vnfruitfull fayth and, a faythe lyuely that worketh by charitie. The fyrst to be vnprofitable, the seconde necessarie for the obtaynyng of our saluacion: the whych fayth hath charite allwayes ioyned vnto it, and is fruitfull, brynginge forth al good woorkes. Now as concernynge the same matter you shall heare what foloweth.

The Wisemā saith: he that beleueth in God, wil harken vnto his commaundementes. For if we do not shewe our selves faythfull in oure conuersacion, the fayth whych we pretend to haue, is but a fayned faith: because the true Chyristian faith, is manifestly shewed by good luyng, and not by woordes onely as samct Augustine saith: good luyng cannot be separated fro true faith, whych worketh by loue. And S. Chylosostome saith, faith of it selfe, is full of good woorkes, as sone as a mā doth beleue, he shalbe garnished with the. How plētifull thys fayth is of good woorkes, and how it maketh the woork of one man, more acceptable to God then of another: S. Paule teacheth at large in the .xi. chap. to the Heb. sayinge that faith made the oblacion of Abell better, the the oblaciō of Cain. This made Noe to build the Arke. Thys made Abraham to forsake his countrey, and al hys frendes, and to go vnto a far countrey, there to dwel among straungers. So dyd also Isaac and Jacob, dependynge only of the helpe and trust, that they had in God. And when they came to the countrey, which God promised them, they woulde buylde

Eccle. xxxii.

Libro, de fide et operibus. Capit. ii. Sermo, de lege et fide.

Heb. xi.

Gene. iiii. Gene. vi. Eccle. xlii. Gene. xi.

G. i.

no

Of faythe.

no cities, towne nor houses, but liued like straungers in **Cētes**, that might euery daye be remoued. Their trust was so muche in **God**, that they set but litle by any worldly thyng, for that god had prepared for them, better dwelling places in heauē, of his awne foundation and buylding. This fayth made **Abraham** ready at **Gods** commaundement, to offre his awne sonne and heire **Isaac**, whom he loued so wel, & by whom he was promised to haue innumerable issue, among the whiche, one shoulde be borne, in whom all nations shoulde be blessed: trustynge so muche in **God**, that though he were slain, yet **God** was able by his omnipotent power, to raise him frō death, & perfourme his promise. He mistrusted not the promise of god, although vnto his reason euery thinge seemed contrary. He beleued verely, that god would not forsake hym in death, and famine, that was in the cōuntry. And in al other daungers that he was brought vnto, he trusted euer that **God** would be his god, and his protector, whatseuer he sawe to the contrary. This faith wrought so in the hart of **Moses**, **God** he refused to bee taken for kyng **Pharao** his daughters sonne, & to haue great inheritance in **Egypte**: thynkyng it better with the people of **God**, to haue affliction, and sorowe, then with naughtie men, in synne to liue plesauntly for a tyme. By faith he cared not for the threatenynge of kyng **Pharao**: for his truste was in god, that he passed not of the felicitye of this worlde, but looked for the rewarde, to come in heauen, settinge his harte vpon the inuisible god, as yf he had seen hym euer present before his eyes. By faith the children of

Gene. xli.
Elaic. xlii.

Exod. ii.

Of faythe.

of Israell passed through the reede sea. By faythe the walles of Hierico, fel doune without stroke, & many other wouderful miracles haue ben wrought In all good men, that heretofore haue been. faythe hath brought furthe their good woorkes, and obteyned the promises of God.

Exod. xlii.
Josue. vi.

Faith hath stopped the Lyons mouthes: faythe hath quenched the force of fire: faythe hath escaped the swourdes edges: fayth hath geuen weak men strengthe, victorpe in battaill, ouerthrowen the armies of infidelles, raised the dedde to life: faith hath made good menue to take aduersitie, in good part: some haue been mocked and whipped, bounde and caste in prizon: some haue losse al their goodes and liued in greate pouertie: Some haue wandered in mountaines, hilles, and wilderness: some haue been racked, some slain, some stoned, some sawē, some rēt in peces, some hedded, some bzent withoute mercie, and would not be deliuered, because they looked to rise again, to a better state.

Daniel. vi.
Daniel. iii.

All these fathers, martyres, and other holpe men, (whom saint Paule spake of) had their faith suerly fixed in god, when all the world was against them. They did not onely knowe god to be the lord, maker and gouernor of al men in the worlde: but also they had a special confidence and trust, that he was and would be their god, their confortor, aider, helper, mainteiner, and defendor. This is the christian faith, which these holy men had, and we also ought to haue. And although they were not named christians, yet was it a Christian faythe that they had.

Of faythe.

for they looked for al benefites of **G O D** the father, through the merites of his sonne **Jesu christ**, as we now doo. **Thys** differēce is betwene them and vs, for they looked, when **Christ** should come, and we be in the tyme: when he is come. **Therfore** saith saint **Augustine**: the tyme is altered, but not the faythe. For we haue both one faith in one **Christ**. **Thesame** holy ghost also, that we haue, had they, saith saint **Paule**. For as the holy **Ghoste** dooeth teache vs to trust in **God**, and to cal vpon him as our father: so did he teache them to saie, (as it is written:) **Thou** **Lozde**, art our father and redemer, and thy name is without beginnyng and euerlastyng. **God** gaue the then grace to bee his childzen, as he dooth vs now. But now by the comyng of our sauioz **Christ**, we haue receiued moze abundantly the spirit of **God** in our hartes, wherby we may conceiue a greater faith and a surer trust, the many of the had. But in effect they & we be al one: we haue thesame faith, that they had in god, and they thesame, that we haue. And **S. Paule** so much extolleth their faythe, because wee should no lesse, but rather moze, geue our selves wholly vnto **Christ**, bothe in professiō & liuing now, whe **Christ** is come, then y old fathers did before his comyng. And by al the declaraciō of **S. Paule**, it is euident, that the true, liuely, & christian faith, is no ded, vane, or vnfruitfull thyng, but a thyng of perfecte vertue, of wonderful operacion and strength, bytynnyng furthe all good motions and good woꝝkes.

All holy scripture agreeably beareth witnesse, that a true liuely faith in **Christ**, doth byrnyng furth good woꝝkes, and therfore euery man must examine hym selfe

In Ihon. tra.
xlv.
th. Corin. iiii.

Esaie. xlii.

Of faythe

selfe diligently, to knowe, whether he haue the same true liuely faith in his harte vnfainedly or not, whiche he shal knowe by the frutes therof. Many that professe the faythe of Christ, were in this error, that they thought they knewe God and beleued in hym, when in their life they declared the contrary: whiche error, saincte Ihon in his firste Epistle confutynge, 1. Ihon. ii. writeth in this wise: hereby we are certified, that we knowe God, yf we obserue his commaundementes: he that saith, he knoweth God, & obserueth not his commaundementes, is a liar, and the truth is not in hym. And again he saith, whosoever synneth, doth 1. Ihon. iii. not se God, nor knowe him: let no man deceiue you wel beloued childre. And mozeouer he saith: hereby 1. Ihon. iii. we knowe that we be of the truth, & so we shal perswade our hartes before hym: for yf our awne hartes re- 1. Ihon. iii. proue vs, God is aboue our hartes, & knoweth all thynges. Welbeloued, if our hartes reprove vs not then haue we confidence in God, and shall haue of hym whatsoeuer we aske, because we kepe his commaundementes, & do those thynges that please him. And yet further he saied: Every man that beleueth that Iesus is Christ, is borne of god: and we know 1. Ihon. v. that whosoever is borne of god, doth not synne: but the generacion of God, purgeth hym, and the deuill doth not touche him. And finally he cōcludeth: and shewyng the cause, why he wrote this epistle saith: for this cause haue I thus written vnto you, that you may know, that you haue everlasting life, whiche do beleue in the sonne of god. And in his thirde iii. Ihon. i. Epistle, he confirmeth the whole matter of faith & woorkes, in fewe wordes, sayng he that doth wel, is

E.iii. of

Of faith.

of God, and he that dooth euill, knoweth not god. And as saint Ihon saith, that as the liuely knowledge, and faith of God, bringeth furth good workes: so saith he likewise of hope and charitie, that they cannot stand with euil liuing. Of hope he writeth thus: we knowe that when god shal appere, we shalbe like vnto hym, for we shal se hym, euen as he is. And whosoener hath this hope in hym, doth purifie himself, like as god is pure. And of charitie he saith these wordes: he that doth kepe gods worde, or commaundement, in him is truely the perfect loue of god. And again he saith: this is the loue of God that we shoulde kepe his commaundementes. And saint Ihon wrote not this, as a subtile proposicio deuised of his awne phantasie, but as a most certain and necessarie truthe, taught vnto hym by Christe hym selfe, the eternall and infallible veretie, who in many places doth most clerely affirme, that faythe, hope, and charitie, cannot consist without good and Godly workes. Of faith, he saith: he that beleueth in the sonne, hath euerlasting lyfe, but he y beleueth not in the sonne, shal not se that lyfe, but the wyathe of god remaineth vpon him. And thesame he cōfirmeth with a double othe, sayng: forsothe & forsothe. I say vnto you, he that belcueth in me, hath euerlasting lyfe. Nowe, for asmuche as he that beleueth in christ, hath euerlasting life, it must nedes cōsequētly folow, that he that hath this faith, must haue also good workes, and be studious to obserue gods cōmaundementes obediently. For to theim that haue euill workes, and lead their lyfe in disobedience, and transgression of gods commaundementes, without repentance.

Ihon. iiii.

1. Ihon. ii.

1. Ihon. v.

Ihon. iiii.
Ihon. v.

Of faythe

repentaunce, pertaineth not euerlasting life, but euer-
lasting death, as Christ him self saith: they that do
wel, shal go into life eternall, but they that do euil,
shal go into the eternall fire. And again he saith, I
am the first letter and the last, the beginning and the
endynge: to him that is a thirst, I wil geue of the wel
of the water of life frely: he that hath the victorie, shal
haue al thynges, & I wil be his God, and he shal be
my sonne: but they that be fearful, mistrustynge god
and lacking faith, they that be cursed people & mu-
derers, & fornicators, & sorcerers, & idolaters, & all
liars shal haue their porcion in the lake, that burneth
with fire & brimstone, which is the second death. And
as Christ undoubtedly affirmeth, that true faythe
bringeth furth good workes: so doth he say likewi-
se of charitie. Whosoever hath my commaundemen-
tes and kepeth the, that is he, that loueth me. And
after he saith: he that loueth me, wil kepe my worde,
and he that loueth me not, kepeth not my wordes.
And as the loue of god is tried by good workes, so
is the feare of God also, as the wise man saith: the
dread of god putteth away syn. And also he saith:
he that feareth God will do good workes.

Matth. xxv.

Apoc. i. vi.

Charitie bringeth
furth
good workes
Ihon. xiii.

The thyrde part of the Sermon of faith:



Now haue heard in the second parte
of this Sermon that no man shoulde
thinke that he hath that lyuely fayth
whiche scripture commaundeth, & he
be not obedientlie to Godes la-
wes, for all good workes spryng out of that fayth.

And

Of faith.

And also it hath been declared vnto you by examples, that faith maketh men constant, quiet & patient in all afflictions. Now as concerning the same matter you shall heare what foloweth.

A man may sone deceiue himself, and thynke in hys owne phantasy, that he by faith knoweth God, loueth hym, feareth hym, and belongeth to hym, when in very deede he doth nothyng lesse. For the triall of all these thynges, is a very godly and christian life. He that seleth his hart set to seke Gods honoꝝ, and studieth to know the will and commaundementes of god, and to confoꝛme hym self therunto, and leadeth not hys life after the desire of hys awne fleshe, to serue the deuil by syn, but setteth his mind to serue God, for gods awne sake, and for his sake also to loue all hys neyghboꝝ, whether they be frēdes or aduersaries, doyng good to euery mā (as oportunitie serueth) and willyngly hurtynge no man: suche a man may well reioyce in God, perceyuyng by the trade of his life, & he vnfainedly hath the right knowledge of God, a liuely faith, a constant hope, a true, and vnfained loue & fear of god. But he that casteth away the yoke of Gods commaundementes fro his necke, and geueth himself to liue without true repentance, after his awne sensual mynd & pleasure, not regardyng to knowe gods worde, & much lesse to liue accordyng therunto: such a mā cleerly deceiueth him self, & seeth not his awn hart, if he thinketh, & he either knoweth god, loueth hym, feareth hym, or trusteth in hym. Some peradventure phantasy in the selves, & they belōg to god, although they liue in syn, & so they come to & church
and

Of faith.

¶ shew the selues as gods dere childre. But s. Ihoⁿ.
saith plainly: yf we say, & we haue any cōpany with
god, & walke in darkenes, we do lie. Other do vain
ly thinke, & thei knowe and loue god, although they
passe not of the cōmaundemētes. But s. Ihon saith
clerely: he & saith I knowe god, and keperth not his
cōmaundemētes, he is a liar. Some falsly persuaue
them selves, that thei loue god, when thei hate their
neighbors. But s. Ihon saith manifestly: if any mā
say, I loue god, & yet hateth his brother he is a liar.
He that saith, that he is in the light, and hateth his
brother, he is stil in darkenes. He & loueth his bro-
ther dwelleth in & light, but he that hateth his bro-
ther, is in darkenes, and walketh in darkenes, and
knoweth not whether he goeth: for darkenes hath
blinded his eyes. And mozeouer he saith: hereby we
manifestly knowe the chyldre of god, from the chil-
dren of & deuil: he that doth not righteously, is not
the childe of God, nor he that hateth his brother.

Decetue not your selves therfore, thynkyng that
you haue faith in god, or that you loue God, or do
trust in hym, or do feare him, when you liue in sinne
for then your vngodly and synful life, declarct^h the
contrary, whatsoeuer ye say or thinke. It pertaineth
to a christian man, to haue this true chulian faith,
and to trie him selfe, whether he hath it or no, and to
knowe what belongeth to it, and how it doth worke
in hym. It is not the worlde, that wee can trust to:
the worlde, and al that is therein, is but vanitie. It
is God that muste bee our defence and protection,
against al temptation of wickednes, & synne, errors
supersticion, idolatry, & al euil. If all the world wer

Of faith

on our side, & god against vs, what could the world
 auaille vs? Therefore let vs set our whole faith, and
 trust in god, & neither þ world, þ deull, nor al þ po-
 wer of the Mal pzeuallle against vs. Let vs therfore
 (good christia people) try & examine our faith what
 it is: let vs not flatter our selues, but loke vpon our
 workes, and so iudge of our faith, what it is. Christ
 himself speaketh of this matter, & saith: the tree is
 knowe by the fruite. Therefore let vs do good wor-
 kes, and therby declare our faith, to be þ lively chri-
 stian faith. Lette vs by suche vertues as ought to
 spring out of faith, shewe our eleccio to be sure and
 stable, as s. Peter teacheth. Endeuoꝝ your selves to
 make your calling & election certain by good wor-
 kes: and also he saith, minister oꝝ declare in your
 faith, vertue, in vertue, knowlege, in knowledge, te-
 peraunce, in teperaunce, patience, again in patience
 godlines, in godlines, brotherly charitie, in brother-
 ly charitie, loue. So shal we shewe in deede, that we
 haue the very lively christia faith: & maie so bothe
 certifie our conscience the better, þ we be in the right
 faith, & also by these meanes cōsirme other men. If
 these frutes do not folowe, we doo but mocke with
 God, deceiue our selves, & also other men. Wel may
 we beare the name of christian men, but we do lacke
 the true faith, that doth belong therunto. For true
 faith doeth euer bring furth good workes, as s. Ja-
 mes saith: shewe me thy faythe by thy deedes. Thy
 deedes and workes must be an open testimonial of
 thy faith: otherwile, thy faith beyng without good
 workes, is but the deuils faith. þ faith of þ wicked
 a phantasy of faith, & not a true christian faith. And
 like

Matth. xxiii.

1. Peter. iii.

James. ii.

Of faith.

like as the devils & evil people, be nothing the better for their counterfeit faith, but it is vnto them the more cause of dāpnaciō: so they þ̄ be christened, and haue receiued knowledge of God, & of Christes merites, and yet of a set purpose do liue idly, without good workes, thinking þ̄ name of a naked fayth, to be either sufficient for thē, or els setting their mindes vpon vaine pleasures of this world, do liue in syn without repētaunce, not uttering the fruites, þ̄ do belong to such an high profession, vpon suche presumptuous persons, & wilful sinners, must needs remain þ̄ great vengeance of god & eternal punishment in hell prepared for þ̄ deuil & wicked liuers. Therefore, as you profess þ̄ name of Christ, (good christiā people) let no suche phantasy and imagination of faith, at any tyme beguile you, but be sure of your faith, try it by your liuing, loke vpon the fruites þ̄ commeth of it, marke the increase of loue & charitie by it, towardes God and your neighbor, & so shal you perceiue it to be a true lively faith. If you fele & perceiue suche a faith in you, reioyce in it, & be diligent to maintain it, and kepe it stil in you: let it be daily increasing, and more & more, by wel working, & so shall ye be sure, þ̄ you shal please god by this faith: & at the length (as other faithful men haue done before) so shal you (when his wil is) come to him, & receiue thence a final reward of your faith (as s. Peter nameth it) the salvation of your soules: the which God graunt, vs, that hath promised the same vnto his faithful. To whom, be al honor and glory, worlde without ende, Amen.

An homelie, or Sermon, of good

woorkes annexed vnto faith.



In the last Sermon was declared vnto you, what the liuely & true faith of a Christian man is: that it causeth not a man to bee idle, but to bee occupied in bringing furthe good woorkes, as occasion serueth.

Now by Gods grace shalbe

Declared the second thyng, that befoze was noted of faith, that without it can no good worke bee doen, acceptable & pleasaunt vnto god. For as a braūche cannot beare fruit of it self (saith our sauior Christ) except it abide in the vine, so cannot you, except you abide in me: I am the vine, & you be the braunches he that abideth in me, & I in him, he bringeth furth muche fruite: for without me, you can doo nothing. And scripture proueth, for Enoche had faith, because he pleased god. For without faith (saith he) it is not possible to please god. And againe to the Roma. he saith: whatsoeuer worke is doen without faith, it is sinne. Faith geueth lyfe to the soule, and ther be as muche ded to God that lacke faith, as they be to the world, whole bodie lacke soules. Without faith al that is doen of vs, is but ded befoze God, although the worke seme neuer so gape and glorious befoze man. Euen as the picture grauen or painted, is but a ded representacion of the thyng it self, and is without life, or any maner of mouyng: so be the woorkes of al vnfaithful persones befoze God. They do appere to be liuely woorkes, & in deede they be but ded, not auailyng to the eternal lyfe: They bee but shadows

No good
worke can be
doen without
faith.

Ihon. xv.

Heb. xi.

Roma. xiii.

Of woꝝkes.

dowes and shewes of liuely and good thinges, and
 not good and liuely thynges in dede. For true faith
 doth geue lyfe to the woꝝkes, and out of suche faith
 come good woꝝkes, that be very good woꝝkes in
 dede, and without it, no woꝝke is good befoze god:
 as saith saincte Augustine: wee muste set no good
 woꝝkes befoze faythe, nor thinke that befoze faith, In prefati.
Psalm. xxi.
 a man maie doo any good woꝝke: for suche woꝝkes,
 although they seme vnto men, to bee praise woꝝthie,
 yet in dede they be but vaine, & not allowed befoze
 GOD. They bee as the course of a horse, that run-
 neth out of the way, whiche taketh greate laboꝝ, but
 to no purpose. Let no man therfoze (saith he) recke
 vpon his good woꝝkes, befoze his faith. Wheras
 faith was not, good woꝝkes were not: The intent
 (saith he) maketh the good woꝝkes, but faith muste
 guide and ozder thintent of man. And Chyſt saith: Gal. vi.
 yf thine eye be naught, thy whole body is ful of dar-
 kenesse. The eye doth signifie þ intent (saith saincte
 Augustine) wherwith a man doth a thinge. So that In prefati.
Psalm. xxi.
 he, which doth not his good woꝝkes with a Godly
 intent and a true faythe, that woꝝketh by loue, the
 whole body beside, (that is so saie) al þ whole num-
 bre of his woꝝkes is darke, and ther is no light in
 it. For good dedes bee not measured by the factes
 theun selves and so discerned from vices, but by the
 endes and intentes, for the which they bee doen. If
 a Heathen man clothe the naked, feede the hungry,
 and do suche other like woꝝkes: yet becauſe he doth
 them not in faythe, for the honoꝝ and loue of GOD
 they be but ded, vaine and fruitles woꝝkes to hym.
 Faith is it, that dooth commende the woꝝke to
God.

H. iii.

Of woꝝkes.

God: (foꝛ as saint Augustine saith) whether thou wilt oꝛ no, that woꝝke that commeth not of faith, is naught: where the faith of Christe is not the foundation, there is no good woꝝke, what buylding soeuer we make. There is one woꝝke, in the, whiche bee all good woꝝkes, that is, faith, whiche woꝝketh, by charitie: if thou haue it, thou hast the grounde of al good woꝝkes. Foꝛ the vertues of strength, wisdom, temperaunce, and iustice, bee all referred vnto this same faith. Without this faith, we haue not them but onely the names and shadowes of them, (as s. Augustine saith.) All the life of them that lacke the true faith, is synne: and nothyng is good wthout him, that is the authoꝛ of goodnes: where he is not there is but feined vertue, although it be in the best woꝝkes. And saint Augustine declaring this verbe of the Psalme: the Turtle hath founde a nest, wher she may kepe her young birdes: saith, that Jewes, heretiques, and pagans, do good woꝝkes: they cloth the naked, feede the poore, and do other woꝝkes of mercie, but because they be not doē in the true faith therfoꝛe the birdes bee losse: But if they remain in faith, then faith is the neste and sauegard of their birdes, that is to saye, sauegard of their good woꝝkes, that the reward of them be not vtterly lost. And this matter (which saint Augustine at large in many bookes disputeth) saint Ambrose concludeth in fewe woꝝdes, sayng: he that by nature would withstand vice, either by natural will oꝛ reason, he doth in vain garnish the tyme of this life, and attaineth not the verie true vertues: foꝛ without y^e woꝝshipping of the true God, that wiche semeth to be vertue.

Of Workes.

true, is vice. And yet most plainly to this purpose
writteth s. Ihon Chruso. in this wise: you shal fynde
many, which haue not the true faith, & be not of the
flocke of Christ, and yet (as it appereth) they flourish
in good workes of mercy. You shal fynde them ful
of pitie, compassion, and geuen to iustice, and yet for
al that, they haue no fruite of their workes, because
the chief worke lacketh. For when the Jewes asked
of Christ, what they should do to worke good wor-
kes, he answered: this is the worke of god, to beleue
in him whom he sente: So that he called faythe the
worke of god. And asone as a mā hath faith, anone
he shal flourish in good workes: for faith of it selfe is
ful of good workes, and nothyng is good without
faith. And for a similitude, he saith, that they whiche
glister and shine in good workes, without faith in
god, be like ded men, which haue goodly and preci-
ous tobess, & yet it auailleth them nothyng. Faythe
may not be naked without good workes: for then it
is no true faith: and when it is adioyned to workes
yet it is aboue the workes. For as men that be bery
men in dedde, first haue life, and after be nourished: so
must our faith in Christ go before, and after be no-
rished with good workes. And life may be without
nourishment, but nourishment cannot be without life.
A man must nedes be nourished by good workes, but
first he must haue faythe: he that doth good deddes,
yet without faith, he hath no life. I can shewe a mā
that bi faith without workes liued, & came to heauē
but without faith, neuer man had lyfe. The thefe
that was hanged when Christe suffered, dyd beleue
onely, and the moste merciful God did iustify hym.

In sermone de
fide, lege & spi-
ritu sancto

Ihon. vi.

And

Of woꝝkes.

And because no manne shall obiecte, that he lacked tyme to doo good woꝝkes, for els he woulde haue doen them: true it is, and I wil not contend therein: but this I will lutely affirme, that faythe onely saued him. If he had liued, and not regarded faythe, and the woꝝkes therof, he shoulde haue lost his saluacio again. But this is the effecte that I saie, that faythe by it self saued hym, but woꝝkes by themselves neuer iustified any man. Here ye haue heard the mynd of saint Chrysostome, wherby you maie perceiue, that neither faythe is without woꝝkes (hauing opportunitie therof) noꝝ woꝝkes can auaille to eternall life without faythe.

20 The second parte of the Sermon of Good woꝝkes.

If the thre thynges whiche were in the former Sermon specially noted of liuely faythe, two be declared vnto you: the first was that faythe is neuer ydle without good woꝝkes when occasion serueth. The second, that good woꝝkes acceptable to God, can not be done wythout faythe.

What woꝝkes they are of
spring of faythe.

Matth. xix.

Matth. xix.

Nowe to procede to the third parte (which in the former Sermon was noted of faythe) that is to say, what maner of woꝝkes they be, whiche spring out of true faythe, and leade faitheful menne vnto eternal life: This cannot bee knowne so wel, as by oure sauoure Chyste himselſe, who was asked of a certain greate man the same question. What woꝝkes shall I do (said a Prince) to come to euerlasting life? To whom Iesus answered: If thou wilt come to the eternall lyfe, kepe the commaundementes. But the Prince.

Of workes.

Prince not satisfied herewith, asked farther, whiche
 commaundementes: The Scribes and Phariseis
 had made so many of their awne Lawes and tradi-
 tions, to bying men to heauen, besides Goddes cō-
 maundementes, that this man was in doubt, whe-
 ther he should come to heauen by those lawes and
 tradicions, or by the lawes of God: and therefore he
 asked Christ, whiche commaundementes he meant:
 Whereunto Christ made hym a plain answere, re-
 hercyng the cōmaundementes of God, sayng: thou Math. xix.
 shalt not kill, thou shalt not commit adultrie, thou
 shalt not steale, thou shalt not beare false witnesse,
 honour thy father and mother, and loue thy neigh-
 bor as thy self. By whiche wordes, Christ declared,
 that the Lawes of God, bee the very waie that doo
 leade to eternall life, and not the tradicions, and la-
 wes of men. So that this is to be taken for a moste
 true lesson taught by Christes awne mouthe, that
 the workes of the morall cōmaundementes of God
 be the very true woorkes of faith, whiche leade to
 the blessed life to come. But the blindness and ma-
 lice of man, euē from the beginnyng, hath euer been
 ready to fall from Goddes commaundementes. As
 Adam the first man, haupng but one commaunde-
 ment, that he should not eate of the fruit forbidden,
 notwithstanding Gods commaundement, he gaue
 credite vnto the woman, seduced by the subtile per-
 swasion of the serpent, and so folowed his awne wil
 and left Goddes commaundement. And euer synce
 that tyme, all his succession hath been so blynded
 through originall synne, that thei haue been euer
 ready to decline from God and his lawe, and to in-

The workes
 that leade to
 heauen, bee the
 woorkes of
 Goddes com-
 maundemen-
 tes.

Man frō his
 firste fallng
 from Godes
 commaunde-
 mentes, hath
 euer been re-
 dy to doo the
 like, & to de-
 uise woorkes
 of his awne
 phantasie to
 please God
 with all.

Of workes.

The deuises
and idolatrie
of the Genti-
les.

uent a newe waie of saluacion, by workes of their
awne deuise : so muche, that almoste all the worlde
forsakynge the true honoꝛ of the onely eternall, li-
uynge God, wandered about their awne phantasies
worshippynge some the sunne, the moone, the steres
some Jupiter, some, Juno Diana, saturnus, Apollo
Neptunus, Ceres, Bacchus, and other ded men and
women. Some therewith not satisfied, worshipped
diuerse kyndes of beastes, birdes, fishe, foule, and
serpentes, euery region, toun, and house, in maner
beeyng deuised, and settynge vp Images of suche
thynges as they liked, and worshippynge the same.
Suche was the rudenes of the people, after they fel
to their awne phantasies, & left the eternall liuynge
God and his commaundementes, that they deuised
innumerable Images and Gods. In whiche error
and blindnesse they did remain, vntill suche tyme as
almightie God, pityng the blindnesse of man, sent
his true Prophete Moses into the worlde, to repre-
hende this extreme madnes, and to teache the peo-
ple to knowe the onely liuynge God, & his true ho-
noꝛ & worship. But the corrupt inclinacion of man,
was so muche geuen to folow his awne phantasies
and (as you would say) to fauor his awne bird that
he brought vp hymself, that al the admonitions, ex-
hortacions, benedictes, and threatenynge of God,
could not kepe hym from suche his inuencions. For
notwithstanding all the benedictes of God, shewed
vnto the people of Israell yet when Moses wet vp
into the mountayn to speake with almighty God:
he had tarried there but a fewe daies, when the peo-
ple began to inuent newe Gods, And as it came in
their

Of workes.

their heddes, thei made a calfe of golde, and kneled
downe and worshipped it. And after that, thei folo-
wed the Moabites, and worshipped Beelphegor
the Moabites God. Read the booke of Judges, the
booke of the kynges and the Prophetes, and there
shall you finde, how inconstant the people wer, how
full of inuencions, and more redy to run after their
awne phantasies, then gods moſte holy commaun-
dementes. There shall you read of Baal, Moloche
Chamos, Meechom, Baalpeor, Astaroth, Beel the
dragō, Biapus, the braſen ſerpent, the xii ſignes &
many other: Unto whole Images, the people with
greate deuocion, inuented pilgimages, preciousſy
deckyng and cenſyng them, knelyng downe and of-
feryng to theim, thinkyng that, an hit merite befoze
God, and to bee eſtemed aboue the preceptes and
commaundmentes of God. And where at that time
God commaunded no Sacrifice to be made, but in
Jeruſale only, they did cleane contrary, makyng
Altars & ſacrifices euery where, i Hilles, in wood-
des, and in houſes, not regardyng Gods commaun-
dementes, but eſteemyng their awne phantasies and
deuocion, to be better then them. And the erroz here-
of was ſo ſpread abrode, that not onely the vnlear-
ned people, but alſo the prieſtes and teachers of the
people, partly by glozy and auarice wer corrupted,
and partly by ignoraunce blindly ſeduced with the
ſame abhominacions: ſo muche, that kyng Achab
haupyng but onely Helias a true teacher and mini-
ſter of GOD, there were eight hundred and fiſtie
Prieſtes, that perſwaded hym to honoz Baal, and
to dooe Sacrifice in the Wooddes or Groues.

II.ii.

And

Of woordes.

And so continued that horrible error, vntil the thre noble kynges, as Josaphat, Ezechias and Josias, Goddes elect ministers, destroyed the same clerely, and reduced the people from suche their sained inuencions, vnto the very commaundementes of God: for the whiche thyng, their immortall rewarde and glozy, doth and shall remain with God for euer.

Religions and
Sectes among
the Jewes

And beside the foresaied inuencions, the inclination of man to haue his awne holy deuociōs, deuised newe sectes and religions, called Phariseis, Saduces, and Scribes, with many holy and godly traditions and ordinaunces (as it semed, by the outward apparaunce and goodly glistering of the woordes, but in very deede, all tending to Idolatrye, supersticion, and hypocrisy: their hartes within beyng full of malice, pride, coueteousnesse, and al iniquitie. Against whiche sectes, and their pretended holmesse, Christ cried out more vehemently, then he did against any other persons, sayng and often repeating these woordes: Wo be to you Scribes and Phariseis, ye Hypocrytes, for you make cleane the vessell without, but within you be full of ravin and filthinesse: thou blind Pharisey, and Hypocrite, first make the inward part cleane. For notwithstanding all the goodly traditions, and outward shewes of good woordes, deuised of their awne imaginacion, wherby they appered to the worlde, most religious and holy of al men: yet Christ, (who sawe their hartes) knewe that they were inwardly in the sight of God, most vnholy, most abhominable, and farthest from God of all men. Therfore said he vnto them: Hypocrites, the Prophete Esaias spake full truly of you,

Math. xxiii.

Math. xv.
Esai. xlix.

Of workes.

you, when he saied: this people honoz me with their lippes, but their hart is farre from me: thei worshop me in vain, that teache doctrines and commaundementes of men: for you leaue the commaundementes of God, to kepe your awne tradicions.

And though Christ saied, thei worshipped God in vain, that teache doctrines and commaundementes of men: yet he meant not thereby to ouerthrowe all mannes commaundementes, for he hymself was euer obedient to the Princes and their lawes, made for good ordze and gouernaunce of the people: but he reproued the lawes and tradicions, made by the Scribes and Phariseis, whiche wer not made onely for good ordze of the people (as the Ciuill lawes were) but thei wer so highly extolled, that thei were made to be a right sincere worshipping of God, as thei had been equall with Goddes lawes, or aboue them: for many of Gods lawes could not bee kept, but were faine to geue place vnto them. This arrogancie God detested, that man should so aduance his lawes, to make them equall with Gods lawes, wherein the true honoꝝyng and right worshipping of God standeth, and to make his lawes for them to bee omitted. **G**od hath appoynted his lawes, wherby his pleasure is to be honozed. His pleasure is also, that all mannes lawes, beyng not contrary to his lawes, shalbe obeyed, and kept, as good and necessary for euery common weale, but not as thinges, wherewith principally his honoz resteth. And all Ciuill and mannes lawes, either bee, or should bee made, to induce men the better to obserue Goddes lawes, that consequently, God should be the better

Manne's lawes must bee obserued and kept, but not as Gods lawes.

Of workes.

Holy traditi-
ons wer este-
med as Gol-
des lawes.

Luke. xvi.

Holinesse of
mannes de-
uise is com-
monly occa-
sion that God
is offended.

Math. xii.

Math. xv.

honored by them. Howbeit, the Scribes and Phariseis were not content, that their lawes should bee no higher esteemed, then other positive and Ciuil lawes, nor would not haue them called by the name of our temporall lawes, but called them holy and Godly traditions, and would haue them esteemed, not onely for a right and true worshipping of God (as Goddes lawes bee in deede) but also to bee the moste high honoryng of God, to the whiche, the commaundementes of God should geue place. And for this cause, did Christ so vehemently speake against them, sayng: your traditions, which men esteeme so high, be abhominacion before God. For commonly of such Tradicions foloweth the transgression of Gods commaundementes, & a more deuotion in the obseruyng of suche thynges, & a greater conscience in breakyng of the, then of the commaundementes of God. As the Scribes and phariseis so superstitiously, and scrupulously kepte the Sabbath, that thei wer offended with Christ, because he healed sicke men: and with his Apostles, because thei beyng sore hungrie, gathered the eares of corne to eate, vpon that date. And because his Disciples washed not their handes so often as the traditions required, the Scribes and Phariseis quereled with Christ, sayng: why do thy disciples breake the tradicions of the senours? But Christ objected against the, that thei for to obserue their awne traditions, did teach men to breake the very commaundementes of God. For thei taught the people suche a deuotion, that thei offered their goodes into the treasure house of the temple, vnder the pretense of Gods hono-
uyng

Of woꝛkes.

uyng their fathers and mothers (to whom thei were chiefly bound) vnholpen: and so thei brake the commaundementes of God, to kepe their awne tradicions. Thei esteemed moze an othe, made by the golde oz oblacion in the temple, then an othe made in the name of God hymself, oz of the Temple. Thei were moze studious to paie their tithes of smal thynges then to do the greater thynges comaunded of God as woꝛkes of mercie, oz to do iustice, oz to deale sincerely, vprightly, and faithfully, with God and mā. These (saith Chꝛist) ought to be doen, and the other not omitted. And to bee short, thei were of so blynd Judgement, that thei stembled at a straw, and leaped ouer a Blocke. Thei would, (as it were) nicely take a flie out of their Cuppe, and drinke doun a whole Camell. And therefore Chꝛiste called them blind guydes, warnyng his disciples from tyme to tyme, to eschewe their doctryne. For although thei seemed to the woꝛlde, to be moſte perfect men, bothe in liuyng and teachyng: yet was their life but hypocrisy, and their doctryne but sower leuen, mixt with Supersticion, Idolatrye, and pꝛeposterous iudgement: setting vp the tradicions and ordinaunces of man, in the stede of Gods commaundementes.

Math. xxiii.

The thirde part of the Sermon of good woꝛkes.



That all men might rightly iudge of good woꝛkes, it hath been declared in the seconde parte of this Sermon, what kynde of good woꝛkes thei bee that God would haue his people to walke in, nameiy suche as he hath comaunded in
his

Of woorkes.

his holy scripture, and not suche woorkes, as men haue immagined of their awne bzayne, of a blynde zeale and deuocion, without the worde of God. And by mistakynge the nature of good woorkes, manne hath moste highly displeased God, and hath goen from his will and commaundement.

So thus you haue hard, how muche the world from the begynnyng vntil Chyistes tyme, was euer ready to fall from the commaundementes of God, and to seke other meanes to honoꝝ and serue hym, after a deuocion imagined of their awne heddes: and how thei extolled their awne traditions, as hie oꝝ aboue Goddes commaundementes, whiche hath happened also in our tymes (the moze it is to be lamented) no lesse then it did emong the Jewes, and that by the corrupcion, oꝝ at the least, by the negligence of them, that chiefly ought to haue preferred Gods commaundementes, and to haue preserved the sincere and heauenly doctryne lefte by Chyiste. What man haupng any iudgement oꝝ learnynge, toyned with a true zeale vnto God, doth not se, and lament, to haue entered into Chyistes religiõ, suche false doctryne, supersticion, Idolatrie, Hypocrysy, and other enormities and abuses, so as by litle and litle, through the sower leuē therof, the swete bread of Goddes holy worde, hath been muche hyndered and laied a parte. Neuer had the Jewes in their moste blindnesse, so many pilgrimages vnto Images, noꝝ vsyng so muche knelyng, kysyng, and censyng of them, as hath been bled in our tyme.

Sectes & Religions emōg christian men

Sectes and feigned religions were neither the foztie patt so many emong the Jewes, noꝝ moze superstitiously

Of woꝛkes .

perſticiouſly and vngodly abuſed, then of late da-
pes thei haue been among vs . Whiche ſectes and
religiōs, had ſo many hypocriticall woꝛkes in their
ſtate of Religion (as thei arrogantly named it) that
their lampes (as thei ſaid) ranne alwaies ouer, able
to ſatiſſie, not onely for their awne ſynnes, but alſo
for all other their benefactors, brothers, and ſiſters
of their religiō, as moſte vngodly and craftely thei
had perſwaded the multitude of ignoraunt people:
keping in diuerſe places (as it wer) marttes oz mar-
kettes of merites, beyng full of their holy reliques,
Images, Shꝛines, and woꝛkes of ſupererogacion
ready to be ſold. And all thynges whiche thei had,
were called holy, holy Coules, holy Girdelles, holy
Pardones, holy Beades, holy Shooes, holy Ru-
les, and all full of holines. And what thyng can be
moze fooliſhe, moze ſuperſticious, oz vngodly, then
that men, women, & children, ſhould weare a Friers
coate, to deliuer them from Agues oz Peſtilence, oz
when thei die, oz when thei be buried, cauſe it to bee
caſt vpon them, in hope thereby to be ſaued. Whi-
che Superſticion, although (thankes be to God) it
hath been litle vſed in this realme: yet in diuerſe o-
ther realmes, it hath been, & yet is vſed, bothe emōg
many, bothe learned and vnlearned. But to paſſe
ouer the innumerable ſuperſticiouſneſſe, that hath
been in ſtraunge apparell, in ſilence, in doꝛmitorie,
in Cloyster, in Chapter, in choyle of meates and in
dꝛynkes, and in ſuche like thynges: let vs conſider,
what enozmities and abuſes haue been, in the three
chief pꝛincipall poynctes, whiche thei called the. iii.
eſſencialles of Religion, that is to ſaie, Obedience,
R. I. Chſtitie,

Of workes.

The. lii. chief
bowes of re-
ligion.

Chastitie, and wilfull pouertie.

First vnder pretence of obedience to their father in religion (whiche obedience thei made themselves) thei wer exempted by their rules and canons, from the obedience of their naturall father and mother, and from the obedience of Emperoz and kyng, and all tempozall power, whom of very dutie by Gods lawes, thei wer bound to obey. And so the professiō of their obedience not dewe, was a renunciacion of their due obedience. And how their professiō of chastite was obserued, it is moze honestly to passe ouer in silence, and let the world iudge of that, whiche is well knownen, then with vnchast woordes, by expres- syng of their vnchast life, to offend chaste and godly eares. And as for their wilful pouertie, it was such that whē in possessions, iewels, plate and riches, thei wer equall, or aboue merchauntes, gentlemen, Ba- rons, Erles, and Dukes: yet by this subtile sophi- stical terme *Proprium in communi*, thei deluded the world perswadyng, that notwithstanding all their posses- sions and riches: yet thei obserued their vowe, and wer in wilful pouertie. But for all their riches, thei might nether help father nor mother, nor other that wer in dede very neddy and pooze, without the licēce of their father Abbot, Prior, or Warden. And yet thei might take of cuery manne, but thei might not geue ought to any man, no, not to theim, whom the lawes of God bound them to help. And so thzough their tradicions and rules, the lawes of God could beate no rule with them. And therfore of thē might be mozte truly saied, that whiche Christ spake vnto the Phariseis: you breake the commaundementes
of

Of wordes.

of God by your tradicions: you honour God with **Math. xv:**
your lippes, but your hartes be farre fro hym. And
the longer praiers thei vled by daie and by night,
vnder pretence of suche holines, to get the fauor of
widowes and other simple folkes, that thei might
syng trentals and seruice for their husbādes & frē-
des, and admit them into their suffrages, the more
truly is verified of thē the sayng of Chyist: wo bee **Math. xxiii:**
to you Scribes and Phariseis, Hipocrites, for you
deuoure widowes houses, vnder coloure of long
praiers: therfore your dampnaciō shalbe the grea-
ter. Wo be to you Scribes and Phariseis, hipocri-
tes, for you go aboute by sea and by lande, to make
mo Prouices and newe bryethzen, and when thei bee
admitted of your secte, you make them the children
of hell, worse then your selves be. Honor be to God,
who did put light in the harte of his faithfull and
true minister of moste famous memozy, kynge Hen-
ry the. viii. and gaue him the knowlege of his word
and an earnest affeccio to seke his glozy, and to put
awaie all suche Superstitious and Pharisaiicall
sectes by Antichyist inuented, and set vp against the
true woorde of God, and glozy of his moste blessed
name, as he gaue the like spirite vnto the moste no-
ble and famous princes, Josaphat, Josias, and E-
zechias. God graunt all vs, the kynges highnesse
faithfull and true subiectes, to fede of the swete and
sauozie bread of Gods awne worde, and (as Chyist
commaunded) to eschewe all our Pharisaiicall and
Papisticall leuen of mannes feined Religion. Whi-
che, although it were befoze GOD, moste abhomi-
nable, and contrary to Gods commaundementes,

k. ii.

and

Of workes.

Other deu-
ses and super-
stitions,

Decrees and
Decretalles.

and Christes pure religiō, yet it was extolled, to be a moſte Godly life, and highest ſtate of perfeccion. As though a man might be moze Godly and moze perfect by keepng the rules, tradicions and pzofeſſions of men, then by keepng the holy commaundmētes of God. And bziefly to paſſe ouer the vngodly and coūterfet religions: let vs teherſe ſome other kindes of Papiſticall ſuperſtitions and abuſes, as of Beades, of Lady Pſalters, and Roſaries, of. x. v. Dors, of. S. Bernardes verſes, of. S. Agathes letters, of Purgatory, of Paſſes ſatiſſactory, of ſtacions and Iubilies, of feigned Reliques, of halowed Beades, Belles, bread, water, Palmes, Candelles, fire, and ſuche other: of ſuperſtitious faſtynges, of Fraternities, of Pardons, with ſuche like merchādiſe: whiche wer ſo eſtemed and abuſed, to the great pzeiudice of Gods glozie and commaundementes, that thei wer made moſte high and moſt holy thinges, wherby to attain to the eternall life, oz remiſſion of ſynnes. Pea, alſo vain inuencions, vnfruitful Ceremonies, and vngodly lawes, decrees and counſailes of Rome, were in ſuche wiſe aduaunced, that nothyng was thought comparable in aucthoritie, wiſedome, learnyng, and Godlines, vnto them. So that the lawes of Rome, (as thei ſaid) wer to be receiued of all men, as the foure Euangelistes: to the whiche all lawes of Pzinces muſt geue place. And the lawes of God alſo partly wer omitted and leſſe eſtemed, that theſaid lawes, decrees and counſailes with their tradicions & Ceremonies, might be moze duely obſetued, and had in greater reuerēce. Thus was the people, through ignozaunce ſo blynded,
with

Of woꝝkes.

with the goodly shewe & apparaunce of those thinges, that thei thought the obseruyng of them to be a moze holinesse, a moze perfect seruiſe & honoꝝyng of God, and moze pleaſing to God, then the keeping of Gods commaundementes. Suche hath been the corrupt inclinaciō of man, euer ſuperſticiouſly geuen to make newe honoꝝyng of God, of his awne hed, and then to haue moze affection and deuotion to obſerue that, then to ſearch out Gods holy commaundementes and to kepe them. And furthermoze to take Gods commaundementes, foꝝ mennes commaundementes, & mennes commaundementes foꝝ Gods commaundementes, yea, and foꝝ the higheſt, and moſte perfect and holy of al gods commaundementes. And ſo was all cōfuſed, that ſcant well lerned men, & but a ſmall number of them, knewe, oꝝ at the leaſt would knowe, & durſt affirme the truth, to ſeperate gods commaundementes frō the cōmaundementes of men, wherupon did grow muche erroꝝ ſuperſticiō, idolatry, vaine religiō, pꝛepoſterous iudgement, great contencion, with al vngodly liuyng.

Wherefoꝝe, as you haue any zeale to the righte and pure honoꝝyng of God: As you haue any regard to your awne ſoules, and to the life that is to come, whiche is bothe without pain, & without ende apply your ſelfes chiefly aboue all thyng, to read & to heare Gods woꝝde: marke diligētly therein, what his will is you ſhall do, and with all your endeuoꝝ, apply your ſelfes to folow the ſame. firſt you muſt haue an aſſured faith in God, and geue your ſelfes wholly vnto hym, loue hym in pꝛoſperitie & aduerſitie, and dread to offende hym euermoꝝe. Then, foꝝ

An exhortaciō to the keeping of gods commaundementes.

A briefe rehearſall of Gods commaundementes.

Of workes.

his sake, loue of all men, frendes and fooes, because
thet be his creaciō and image, & redeemed by Christ,
as ye are. Cast in your mynnes, how you maie doo
good vnto all men, vnto your powers, and hurt no
man. Obeie all your superiours & gouernours, serue
your Masters faithfully and diligently, aswell in
their absence, as in their presence, not for dreade of
punishment onely, but for conscience sake, knowe-
yng that you are bounde so to do by Goddes com-
maundmentes. Disobey not your fathers and mo-
thers, but honoz them, helpe them, and please thē to
your power. Oppresse not, kill not, beat not, neither
flaunter noz hate any man: but loue all men, speke
well of all men, helpe and succoz euery man, as you
maie, yea, euen your enemies that hate you, & speke
euill of you, & that do hurte you. Take no mannes
goodes, noz couete your neighbors goodes wrong-
fully, but cōtent your selves with that, which ye get
truly, & also bestowe your awne goodes charitably
as nede and case requireth. Flee al idolatrie, witch-
crafte, and periury: commit no maner of adulterie,
foznicaciō, noz other vnchastnes. In will noz in dede
with any other mānes wife, widowe, maide, oz other
wife. And trauailyng continually, duryng your life
thus in the obseruyng the commaundementes of
GOD, (wherein consisteth the pure, principall,
and direct honoz of God, & which wrought in faith
God hath ordeined to bee the right trade and pathe
waie vnto heauen:) you shall not faile, as Christe
hath promysed, to come to that blessed and eternall
life, wher you shall liue in glozy and ioye with God
for euer. To whom be laude, honoz, and Im-
perie, for euer and euer, Amen.

An homelie of Christian Loue and Charitie.



If all thynges that bee good to bee taught vnto Christian people, there is nothyng moze necessary to be spoken of, and daily called vpon, then Charitie: aswell, for that all maner of woꝝkes of righteousnesse be conteigned in it, as also that the decaie thereof, is the ruine of the world, the banishment of vertue, and the cause of all vice. And for so muche as almoste euery manne, maketh and frameth to hymself charitie after his awne appetite, and how detestable soeuer his life bee, bothe vnto God and man, yet he perswadeth hymself still that he hath Charitie: Therefore you shall heare now a true and plaine description of Charitie, not of mennes imaginacion, but of the very woordes and example of our sauioꝝ Iesus Christe. In whiche description, euery manne, (as it wer in a glasse) maye considꝛe hymself and se plainly without erroꝝ whether he be in the true charitie oꝝ not.

Charitie is to loue **GOD** with all our harte, all our life, and all our powers and strength: with all our harte, that is to saie, that our hartes, mynd and study, be set to beleue his woꝝd, to trust in hym and to loue hym aboue all other thynges that wee loue best, in heauē oꝝ in yeaꝝth: with al our life, that is to say, that our chief ioye and delight be set vpon hym, and his honoꝝ, and our whole life geuen vnto the seruice of hym aboue al thynges, with him to liue and dye, & to forsake all other thynges, rather then hym. For he that loueth his father oꝝ mother, sonne

What Charitie is.

The loue of GOD.

Math. 2.

oꝝ

Of Charitie.

The loue of
thy neighbor.

Math. xxii.

Math. v.

Math. v.

or daughter, house or lande, more then me (saith
Christ) is not worthy to haue me: with all your po-
wers, that is to saie, that with our handes and fete,
with our eyes and eares, our mouthes and tongues
and with all other partes and powers, bothe of bo-
dy and soule, we should be geue to the keepyng and
fulfylling of his commaundementes. This is the
first and principal part of charitie, but it is not the
whole: for charitie is also, to loue euery man, good
and euil, frend and fo, and whatsoeuer cause be ge-
uen to the contrary, yet neuerthelesse to beare good
will and hart vnto euery man, to vse our selves wel
vnto them, aswell in wordes and countenaunce, as
in all our outward actes and deedes: For so Christ
hymself taught, and so also he performed in dede.
Of the loue of God, he taught in this wise vnto a
doctoꝝ of the lawe, that asked hym, whiche was the
great and chief commaundement in the lawe? Loue
thy lord God (saith Christ) with all thy harte, with
all thy life, and with all thy mynde. And of the loue
that wee ought to haue among our selves eche to o-
ther, he teacheth vs thus: you haue heard it taught
in tymes past, thou shalt loue thy frēd, and hate thy
fooe, but I tell you, loue your enemies, speake well
of thē that diffame you, and speake euill of you, do
well to them that hate you, praise for them that bere
and persecute you, that you maye be the children of
your father that is in heauen. For he maketh his
Sunne to rise bothe vpon the euill and good, and
sendeth rain to iuste and vniuste. For if you loue
them that loue you, what rewarde shall you haue?
Do not the Publicans likewise? And if you speake
well

Of Charitie.

well onely of them, that be your brethren and dere-
beloued frendes, what great matter is that? Do not
the Heathen thesame also? These be the very wooz-
des of our saulo: Chyriste himself, touchyng the loue
of oure neighbo: And forasmuche as the Phariseis
(with their moste pestilente tradicions, & false inter-
pretacions & gloses) had corrupted, and almost cle-
tely stopped vp, this pure well of Gods liuely wo:z-
de, teaching that this loue and charitie pertained o-
nely to a mans frendes, and that it was sufficient for
a man to loue them, which do loue hym, and to hate
hys foes: therfore Chyriste opened this well againe,
poured it, and scoured it, by geuing vnto his godly
law of charitie, a true and clere interpretaciō, whiche
is this: that we ought to loue euery mā, both frende
and foe, addyng thereto, what commoditie we shal
haue thereby, and what incommoditie by doying the
contrary. What thyng can we wishe so good for vs,
as the eternall heauēly father to repute and take vs
for hys chylde: And thys shal we be sure of (saith
Chyriste) yf we loue euery man wythoute excepcion.
And if wee do otherwys (sayeth he) we bee no better
then the Phariseis, Publicans, and heathē, and shal
haue our rewarde with them, that is, to be excluded
from the number of Gods electe chylde, and from
hys everlastyng inheritaunce in heauen.

Thus of true charitie, Chyrist taught, that euery
man is bound to loue God aboue all thynges, and to
loue euery man, frende and foe. And thus likewys
he dyd vse hymselfe, exhortyng hys aduersaries, re-
bukyng the faultes of hys aduersaries, and when
he coulde not amende them, yet he prayed for them.

Of Charitie.

Ihon. v.

Math. xxvi.

*Mat. lxi
Actes .viii.*

Firste he loued God hys father aboue all thynges: so much that he sought not his awne glozy and wil, but the glozy and wyl of his father. I like not (sayd he) myne awne wyl, but the wil of him that sent me. Noz he refuseth not to dye, to satisfie his fathers wil sayng: yf it maye be, let thys cuppe of death go from me, if not, thy will be done, and not myne. He loued not onely hys frendes, but also hys enemies, whiche (in their hartes) bate excedyng great hatred against him, and in their tounge spake al euill of him, and in their actes and dedes pursued hym, wyth all their might and power, euen vnto death. Yet all this notwithstandinge, he wythdrew not hys fauour from them, but styll loued them, preached vnto them, of loue, rebuked theyr false doctrine, theyr wycked lyuynge, and dyd good vnto them, patiently acceptyng whatsoeuer they spake, or dyd agaynst hym. When they gaue hym euill woordes, he gaue none euill againe: when they dyd strike hym, he dyd not synge againe: and when he suffred death, he did not sle them, noz threaten them, but prayed for them, and referred all thynges to hys fathers wyl. And as a shepe that is led vnto the shables to be slain, and as a labe that is shorne of hys fleese, make no noyse noz resystence: euen so went he vnto his death, without any repugnaunce, or openyng of his mouth, to saie any euill.

Thus haue I described vnto you, what charitie is, as well by the doctrine, as by the exāple of Christe himself. Whereby also euery man maie, wythout error, know himself, what state and condiciō he stādeth in, whether he bee in Charitie, (and so the chylde of the father in heauen) or not. For although almoste
every

Of Charitie.

euery man perswadeth him selfe to be in charitie, yet
let hym examine none other man, but hys awne hart
his life and cōuersacion, and he shal not be deceiued,
but truly decerne and iudge, whether he be in perfect
charitie or not. For he that foloweth not hys awne
appetite & will, but geueth himself earnestly to God
to do al his wil and cōmaundementes, he may be sure
that he loueth God aboue al thinges, and els surely
he loueth him not, whatsoeuer he pretend: as Christ
said, if ye loue me, kepe my cōmaundementes. For he Eapi. vii.
that knoweth my cōmaundementes, and kepeth thē
he it is (said christ) that loueth me And again he saith
he that loueth me, will kepe my word, and my father
wil loue him, and we wil both come to him, and dwel
with him And he that loueth me not, wil not kepe my
wordes. And likewise, he that beareth good hart and
minde, and vseth wel his tongue & dedes vnto euery
man, frend & foe, he may know thereby, that he hath
charitie. And then he is sure also, that almightie god
taketh hym for hys dere beloued sone, as S. Ihon. Ihon. iiii.
sayth: hereby manifestly are knowen the children of
God, from the chyliden of the deuill: for whosoever
doth not loue hys bꝛother, belongeth not vnto God.

The second parte of the Sermon of Charitie.



Yū haue heard a plaine and a fruitfull
descripcion of charitie, and how profit-
table and necessarie a thing charite is.
How charitie extendeth it selfe, both to
God and man frend and foe: and that
by the doctrine and exāple of Christ. And also who
A. ii. maie

Of Charitie.

Against carnall men, that
wyl not for-
geue their ene-
mies.

1. Peter. ii.

make certefie hym selfe whether he be in perfit char-
tie or not, now as concerning the same matter it folo-
weth. The peruerse nature of mā, corrupt with sinne
and destitute of gods word and grace, thinketh it a-
gainst al reason, that a man should loue his enemye,
and hath many perswasions, whiche induce hym to
the contrary. Againste all whiche reasons, we ought
aswell to set the teachyng, as the liuyng of our saui-
or Christ, who louyng vs (when we wer his enemyes)
doth teach vs to loue our enemyes. He did patient-
ly take for vs, many reproches, suffred beating, and
moste cruell deathe. Therefore we be no members of
hym, yf we wyl not folowe hym. Christe (sayeth S.
Peter) suffered for vs, leauyng an example, that we
should folowe him.

Furthermoze, we muste consider, that to loue our
frendes, is no moze but that, whiche thieues, adulte-
rers, homicides, and al wicked persōs do: in so much
that Jewes, Turkes, Infideles, & all brute bestes,
do loue thē that be their frendes, of whom thei haue
their liuyng, or any other benefites. But to loue ene-
mies, is the proper condicion onely of them, that bee
the chyldren of God, the Disciples and folowers of
Christ. Notwithstandyng, mans frowarde and cor-
rupt nature, weygheth ouer depely many tymes, the
offence and displeasure doen vnto hym by enemyes,
and thinketh it a burden intollerable, to be bounde
to loue them that hate hym. But the burden should
be easy enough, yf (on the other side) euery mā would
consyder, what displeasure he hath doen to hys ene-
mye again, and what pleasure he hath receiued of his
enemy. And if we find no equal recōpense, netther in
receiuyng

Of Charitie.

receiuyng pleasures of our enemy, nor in renderynge displeasures vnto him again: then let vs pondre the displeasures, whiche we haue doen against almighty God, howe often, and how greuously we haue offended hym, wherof, yf we wyl haue of God forgiveness, there is none other remedye, but to forgive the offences doen vnto vs, whych be very small in comparison of our offences doen against God.

And if we considre, that he, whiche hath offended vs, deserueth not to be forgiven of vs, let vs consydre again, that we muche lesse deserue to be forgiven of God, And although our enemy deserue not to be forgiven for hys awne sake, yet we ought to forgive him for gods loue, considering how great and many benefites we haue receiued of hym wout our desertes, & that Christ hath deserued of vs, that for his sake we should forgive, the their trespasses committed against vs. But here may rise a necessary question to be dissolued: if charitie requyre to thinke, speake, and do well vnto eury man both good and euill: how can magistrates execute iustice vpon malefactorres with charitie? How can they cast euill men in pryson, take awaie their goodes, and sometime their lifes, according to lawes, yf charitie wil not suffre the so to do.

A question.

Hereunto is a plain and a briefe answer: that plagues and punishmentes bee not euill of them selves, if they be well taken of innocetes. And to an euill man they are both good and necessary, & may be executed, according to charitie, & with charitie should be executed. For declaracion whereof, you shal vnderstand, that charitie hath ii. offices: thone contrary to the other, and yet bothe necessary to be vsed vpon men of

An answer.

A.iii.

contrary

Charitie hath
two offices.

Of Charitie

contrary sort, and disposition. The one office of charitie is, to cherishe good and innocent men, not to oppresse them with false accusations, but to encourage them with rewardes to do wel and to perseuer in wel doyng, defendyng them with the swourd from their aduerlaries. And the office of Bishops and pastors, is to praise good men for well doyng, that they may perseuer therein, and to rebuke and correcte by the worde of God, the offences and crimes of al euil disposed persones. For the other office of charitie is, to rebuke, correcte, and punyssh vice, without acceptacion of persones, and thys to be vled against them onely, that be euill men and malefactorz. And that it is aswell the office of charitie, to rebuke, punish, and correct them that be euill, as it is, to cherishe and reward them that be good and Innocent: S. Paule declareth, (wrytyng to the Ro.) sayng: that the hygh powers are ordeyned of God, not to be dreadfull to them that doo well, but vnto malefactorz, to drawe the sworde, to take vengeance of him that commyteth sinne. And saint Paule biddeth Timothe, constantly and vehemently, to rebuke sinne, by the worde of God. So that bothe offices should be diligently executed, to impugne the kyngdome of the deuill: the preacher wyth the worde, and the gouernour wyth the swourde: Els they loue neither God, nor them whom they gouerne, if (for lacke of correccion) they wylfully suffre God to be offended, and them whome they gouerne, to perishe. For as euery louyng father correcteth his natural sonne, when he doth amisse, or els he loueth him not: so al gouernours of realmes, countreys, townes, and houses, should louyngly correct them,
whiche

Roma. xiii

1. Timo. i.

Of Charitie.

whiche be offendours vnder their gouernaunce, and cherishe them, whiche liue innocently, yf they haue any respecte, either vnto God and their office, or loue vnto them, of whom thei haue gouernaunce. And such rebukes and punyshementes of them that offende, must be doen in due tyme, leaste by delay, the offendours fall hedlynge into all maner of mischiese, and not onely be euill themselves, but also do hurte vnto many men, drawing other by their euill example, to sinne and outrage after them. As one thief may both robbe many me, and also make many thefes, and one sedicious person maie allure many, and noy a whole toun or couutrey. And suche euill persons that be so great offendours of God, and the common weale, charitie requireth to be cut of fro the body of the common weale, lest thei corrupt other good & honest persons: lyke as a good surgiō cutteth away a putrified, and festered membre, for loue he hath to the whole body, least it infect other membres adioynnyng to it. Thus it is declared vnto you, what true charitie or christia loue is, so plainly that no man nede to be deceyued. Whiche loue, whosoever kepeth, not only towards god (whom he is bound to loue aboue al thinges) but also towards his neighboz, aswel friend as foe, it shal surely kepe him fro al offence of God, and iust offence of mā. Therefore, beare wel away this one short lessō that by true christia charitie, God ought to be loued aboue all thynges, and all men ought to bee loued, good & euil, friend and foe, and to al suche, we ought (as we maie) to do good: those that bee good, of loue to encourage and cherishe, because they be good, and those that be euill, of loue to procure their correccion
and

Of swearyng.

and due punishment, that thei maie thereby, eyther be brought to goodnes, or at the least, that god and the common wealch maie be the lesse hurt and offended. And if we thus direct our lyfe, by christian loue and charitie, then Christ doth promise, and assure vs, that he loueth vs, that we be the chyl dren of our heauenly father, reconciled to hys fauour, very mem bres of Christ, and that after this shor t tyme of thys present and mortall life, we shall haue with hym eternal life in hys euerlastyng kingdom of heauen: therefore to hym wyth the father and the holy ghost, be all honoz and glozy, now and euer. Amen.

C Against Swearyng and periuie.



Almightie God, to the intent hys most holy name should be had in honoz, and euer moze be magnified of the people, commaundeth that no man shoulde take hys name vainly in his mouth, threatening punishment vnto hym, that vnreuerently abuseth it by swearyng, forswearnge, and blasphemy. To the intente therfore, that thys commaundement maie be the better knowen and kept: it shalbe declared vnto you, both how it is lawfull for christian people to sweare, and also what peril adauget it is, vainly to sweare, or to be forsworne. Firste when Iudges require othes of the people, for declaration of the truthe, or for execucion of iustice, thys maner of swearyng is lawful. Also when men make
faithful

Howe and in
what causes
it is lawfull,
so sweare

Of swearyng.

faithfull promises wyth attestacion of the name of God, to obserue couenauntes, honeste promises, statutes, lawes, and good customes: as Christian princes do in their conclusiōs of peace, for conseruacion of common wealthes: and priuate persones, promise their fidelitie in matrimonie, or one to another in honeste and true frendshyp: and all men, when they do sweate to kepe cōmon lawes, or locall statutes and good customes, for due ordrē to be had and cōtinued among mē: when subiectes do sweate to be true and faithfull to their kynge and soueraigne Lorde: and when Judges, Magistrates, and Officers sweate, truely to execute their offices: and when a mā would affirme the trueth, to the settynge furthe of Goddes glory (for the saluacion of the people) in open preaching of the Gospell, or in geuyng of good counsayll, priuately for their soules health. All these manner of swearynges, for causes necessarye and honest, be lawfull. But when men do sweate of custome, in reasonyng, buyng, and sellynge, or other daily comunicacion (as many be common and greate swearers) suche kynde of swearynge is vngodly, vnlawfull, and prohibited by the commaundemēt of God. For suche swearyng is nothyng els, but takynge of Gods holy name in bayne. And here is to be noted, that lawefull swearyng is not forbydden, but commaunded of almightie God. For we haue examples of Christ, and Godly men in holy scripture, that did sweare themselves, and required othes of other likewise. And Gods commaundemente is. *Deut. vi* Thou shalte dreade thy Lorde God, and shalte sweare by his name. And almightie god by his prophet David saith: *Psalm. lvi*

Of swearyng.

all men shalbe praysed, that sweare by hym.

Phon. iii
ii. Cor. i.
Gene. xiiii

Thus dyd our sauioꝝ Chyste sweare diuerse tymes, sayng: verely verely. And S. Paule sweareth thus: I cal GOD to witnesse. And Abraham (waryng olde) required an othe of hys seruaunt, that he should procure a wyfe for hys sonne Isaac, whych he should come of hys awne kynned: and the seruaunte did sweare that he woulde perfourme hys Masters wyll. Abraham also being required, dyd sweare vnto Abinielech, the kynge of Geraris, that he should not hurte hym, noꝝ hys posteritie. And so lykewyse dyd Abinielech sweare vnto Abraham. And Dauid dyd sweare, to be, and continue a faithfull frende to Ionathas: and Ionathas dyd sweare to become a faythfull frende vnto Dauid.

Gene. x. ii

Heb. vi

Also, God once commaunded, that yf a thyng were layed to pledge to any man, oꝝ left with him to kepe, if the same thyng were stolne, oꝝ lost, that the keeper therof, should bee swozne before Judges, that he did not conuey it away, noꝝ vsed any deceit, in causing the same to be conueied away, by his consent oꝝ knowlege. And S. Paule saith: that in all matters of controuersie betwene two persones, whereas one saith yea, and the other naie, so as no due profe can be had of the truthe, the ende of euery suche controuersy muste bee an othe ministred by a Judge. And mozeouer, God by the prophet Ieremie saith: thou shalt sweare the Lord liueth, in truth, in iudgement, in righteousnesse. So that whosoever sweareth whē he is required of a Judge, let hym be sure in his conscience, that his othe haue these thre condicions, and he shall neuer nede to be afrayed of perurie.

¶ Itt

Of swearyng.

First he that sweareth, must sweare truely, that is he muste (secludynge all fauour and affection to the parties) haue the truthe onely before hys eyes, and for loue thereof, saie and speake that, whiche he knoweth to bee truthe, and no further. The seconde is: he that taketh an othe, muste do it wth iudgement, not rashely and vnaduisedly, but soberly, consyde-
rynge what an othe is. The thyrde is: he that swea-
reth, muste sweare in righteousnesse, that is, for the very zeale and loue, whiche he beareth to the defence of innocency, to the maintenaunce of the truthe, and to the righteousnes of the matter, or cause: all p^{ro}fit dis-
p^{ro}fit, all loue and fauour vnto the persone, for frendshyp or kynred, layed a parte. Thus an othe (yf it haue wth it these thre condicions) is a parte of Gods glo^{ry}, whiche wee are bounde by hys com-
maundement, to geue vnto him. For he wylleth that we shall sweare onely by hys name: not that he hath pleasure in oure othes, but lyke as he commaunded the Jewes to offre sacrifices vnto hym, not for anye delight, that he had in thein, but to kepe the Jewes from comynyttyng of Idolatrie: so he comaundyng vs to sweare by hys holy name, doth not teache vs, that he delighteth in swearynge, but he thereby forbiddeth all men to geue hys glo^{ry} to any creature in heauen, yearth, or water. Hether to you se, that othes lawfull, are commaunded of God, bled of Patriar-
ches and Prophetes, of Christe him selfe, and of his Apostle Paule. Therefore Christian people muste thynke lawfull othes, both godly and necessary. For lawefull p^{ro}mises and couenauntes confyrmed by othes, P^{ri}nces and their countreys are confirmed

What condicions a lawefull oth ought to haue.

The fyrste

The seconde.

The thyrde.

Why we be willed in scripture to sweare by the name of God.

Easly. xlii
Psalm. cl

Comodities had by lawefull othes made obserued.

Of swearyng.

In common tranquillitie and peace. By holy promys-
ses, with attestacion of Gods name, we bee made li-
uely membres of Christe, when we professe hys Re-
ligion, receiuyng the sacrament of baptisme. By like
holy promise, the sacrament of matrimonie, knitteth
man and wife, in perpetuall loue, that thei desire not
to be seperated, for any displeasure, or aduersite, that
shall after happen.

By lawfull othes, which Kinges, Princes, Iud-
ges, and Magistrates doo sweare, common lawes
are kepte inviolate, Justice is indifferently mini-
stered, Innocent persones, Orphanes, wyddowes,
and poore men, are defended, from muttherers, op-
pressors, and thieues, that thei suffre no wronge, nor
take any harme. By lawfull othes, mutual societie, a-
mitie, and good ordre, is kepte continually in al co-
munalities, as boroughes, cities, townes, and villa-
ges. And by lawfull othes, malefactorz are searched
out, wrong doers are punished, and they whiche su-
steyn wrong, are restored to their ryghte. Therefore,
lawfull swearynge cannot be euill whiche byngeth
vnto vs, so many Godly, good, and necessarie com-
modities. Wherefore, when Christe so earnestly forb-
bad swearing, it maie not so bee vnderstanded, as
though he dyd forbid all maner of othes: but he forb-
byd deth all vain swearyng, and forswearynge, bothe
by God, and by hys creatures, as the common vse of
swearynge, in buyng, sellynge, and in our daily com-
municacion, to the intente euerye Christian mannes
worde, shoulde be aswell regarded in suche matters,
as yf he shoulde confirme hys comunicacion with
an othe. For euery Christian mannes worde (sayeth
saincte

Vaine swea-
ryng is forby-
den

Of swearyng.

sainct Hierome) shoulde be so true, that it should be regarded as an othe. And Chrysostome witnessynge the same, saith: It is not conueniente to sweate, for what nedeth vs to sweate, when it is not lawfull for one of vs, to make a lye vnto another. Paraduventure some wyl saye: I am compelled to sweare, for An obiection. els men that do common wyth me, or do bye and sell with me, will not beleue me. To this aunswereth S. An aunswere Chrysostome, that he that thus sayeth, sheweth hymselfe to be an vniust, and a deceitfull persone: for yf he wer a trustie man, and hys deedes taken to agree with his wordes, he should not nede to sweare at al. For he that vseth truthe and playnnesse in hys bargaining and communicacion, he shall haue no nede by suche vain swearyng, to bring himself in credence with hys neighboures, nor hys neighboures wil not mistruste hys saynges. And yf hys credence bec so muche losse in dede, that he thinketh no man will beleue hym, without he sweare, then he maie wel thinke his credence is cleane gone. For truthe it is (as Theophilactus writeth) that no man is lesse trusted, then he, that vseth muche to sweare. And almightie God, Eccle. xxxiii. by the wyseman sayeth: that manne whiche sweateth muche, shalbe full of synne, and the scourge of God, shall not departe from hys house.

But here some men wyl saye, for excusynge of Another obiection. their many othes in their daily talke, why should I not sweare, when I sweare truely: To suche men it maie be sayed: that though thei sweare truely, yet in An aunswere. swearyng often, vnadvisedly, for trifles, without necessitie, and when they should not sweare, they be not without faulte, but to take Gods mooste holy name.

Of swearyng.

in vain. Muche more vngodly and vnwise men are they that abuse Gods moste holy name, not onely in byyng and sellyng of small thynges daily in all places, but also eatyng, drynkyng, playyng, comonyng, and reasonyng. As yf none of these thynges myghte bee doen excepte in doynge of thein, the moste holy name of God be commonlie vsed, and abused vauily, and vnreuerently talked of, sworne by and forsworne, to the breakyng of Gods commaundement and procurement of hys indignacion.

The seconde parte of the sermon of swearyng.



you haue ben taught in the first part of this Sermon against swearing and periurie, what greate daunger it is to vse the name of god in vain And that all kynde of swearyng is not vnlawful, neither against Goddes commaundemēt, and that there bee thre thynges required in a lawfull othe. firste that it be made for the mayntenaunce of the truthe. Second, that it be made with iudgement not rashely and vnauidedly. Thirde, for the zeale and loue of iustice. Ye heard also what commodities cometh of lawfull othes. And what daunger cometh of rashe and vnlawfull othes. Now as concerning the rest of thesame matter, ye shall vnderstande that aswell they vse the name of God in vaine, that by an othe make lawfull promises of good & honest thynges, and perforce the not, as they which do promise euill and vnlawfull thynges, and do perforce the same

Of swearyng.

same. Of such men that regard not their godly promises confirmed by an othe, but wittingly and wilfully breaketh them, wee do reade in holy scripture two notable punishmentes. Firſte, Joſue and the people of Iſraell made a league, and faithfull promise of perpetuall amitie and frendſhippe wth the Gabaonites: notwithſtanding, afterward in the dayes of wycked Saule, many of theſe Gabaonites were murdered, contrary to theſaid faithfull promise made. Wherewyth, almyghtie God was ſore displeased, that he ſente an vniuerſal famine, vpon the whole countrey, whiche contynued by the ſpace of thre yeres. And God would not withdrawe hys punishment, vntill theſaid offence was reuenged by the death of. vii. ſonnes, or next kynſmen of kyng Saule. Alſo, wheras Sedechias, kyng of Jeruſalem had promiſed fidelitie, to the kyng of Chaldea: afterwarde, when Sedechias, contrarie to hys othe and alleageaunce, dyd rebel againſt kyng Nabugodonosor: this Heathen kyng, by Gods permiſſion inuadynge the land of Jewry, and beſiegyng the citie of Jeruſalem, compelled theſaid kyng Sedechias to flee, and in fleynge, toke hym priſoner. ſlewe hys ſonnes befoze his face, and putte oute bothe his eyes, and bindynge him wth cheines, led hym priſoner miſerably into Babilon.

Laſtfull othes
and promiſes
would be bet-
ter regarded.
Joſue. ix

ii Regū. xi.

Thus doth God ſhewe plainly, howe muche he abhorreth breakers of honeſte promiſes, confirmed by an othe made in hys name. And of the that make wicked promiſes by an othe, and will perſourne the ſame: wee haue example in the ſcripture, chiefly of Herode, of the wycked Jewes, and of Jephthah Herode

Unlawfull o-
thes and pro-
miſes are not
to be kept.

Of swearing.

Math. xlii.

Actes. xlii.

Judicium. xi.

Herod promised by an othe vnto the damosel, which daunced befoze hym, to geue vnto her, whatsoeuer she shoulde aske, when she was instructed befoze, of her wicked mother, to aske the hedde of saint John Baptist. Herode, as he toke a wicked oth, so he moze wyckedly perfourmed the same, and cruelly slewe the mooste holy Prophete. Lyke wise dyd the malicious Jewes make an othe, cursyng them selves, if thei did either eate oz drynke, vntyll thei had slayn S. Paul. And Jephthah, when God had geuen to hym victory of the chylzen of Ammon, promised of a foolish deuotion vnto **G O D**, to offre for a sacrifice vnto hym, that persone, whiche of hys awne house shoulde firste meete wyth hym, after hys retorne home. By force of whiche fond and vnadvised othe, he dyd sle his awne and onely daughter, whyche came oute of hys house, with mirth & ioye, to welcome him home. Thus the promise, whiche he made mooste foolyschly to God, against Gods eternall will, and the lawe of nature, mooste cruelly he perfozmed, so comynyttinge against God, double offence. Therefore, whosoeuer maketh any promise, byndyng himself thereto by an othe, let hym forese, that the thing whiche he promiseth, bee good, honeste, and not agaynste the commaundement of **G O D**, and that it be in his awne power to perfozme it iustely. And suche good promises muste all men kepe, euermore assuredly. But yf a man at any tyme shall, eyther of ignorance, oz of malice promise and sweare, to do any thyng, whiche is either agaynste the lawe of almightie God, oz not in hys power to perfozme: let hym take it, for an vnlawfull and vngodly othe.

Now

Of Swearyng.

Nowe some thing to speake of periurie, to the in-
 tent you shoulde knowe, howe great & greuous an
 offence against God, this wilfull periurie is: I wyl
 shew you, what it is to take an othe befoze a Judge
 vpon a boke. *Againe per-*
 fyrst, when they laiyng theyr handes *iurie.*
 vpon the Gospell boke, do sweare truely to inquire,
 and to make a true presentmente of thinges where-
 with they bee charged, and not to lette from saynge
 the truth, and doyng truely, for fauor, loue, dreade,
 or malice of any persone, as God maye help them,
 and the holy contentes of that booke: They muste
 consider, that in that boke is contained, Gods euer-
 lastyng truthe, his moste holy and eternall woozde,
 wherby we haue forgeuenesse of our synnes, and be
 made inheritoures of Heauen, to liue for euer, with
 Gods Angelles and his saintes, in ioye and glad-
 nesse. In the Gospell boke is contained also, Godes
 terrible threates to obstinate synners, that will not
 amende their lyfes, nor beleue the truthe of god, his
 holy woozde, and the euerlastyng payn prepared in
 helle, for Idolaters, Hypocrytes, for false and vain
 sweaters, for periured men, for false witnes beares
 for false condempners of innocent and gyltles me,
 and for them, whiche for fauour, hide the crimes of
 malefactoris, that they shoulde not bee punished. So
 that, whosoever, wyfully forsweareth hymself, vpon
 Chyistes holy Euangely, they vtterly forsake Gods
 mercie, goodnesse and truthe, the merites of our sa-
 uior Chyistes natiuitie, lyfe, passion, death, resurrec-
 tion and ascencion. They refuse the forgeuenesse of
 synnes, promised to all penitent synners, the ioyes
 of heauen, the company with Angelles and saintes

*An oth before
a Judge.*

Of swearing.

for euer. Al whiche benefites and cōfortes, are promised vnto true Christian persones in the Gospel. And they, so beyng forsworne vpon the Gospel: doo betake themselves to the deuilles seruite, the master of all lies, falshod, deccipte, and perjury, prouoking the great indignacion, and curse of God against the in this life. and the terrible wrath and iudgemēt of our sauioz Christ at the great day of the last iudgement, when he shall iustly iudge both þ quicke and the dedde, accoordinge to their workes. For whosoever forsaketh þ truth, for loue or displeasure of any man or for lucre & profite of hnn selfe, dooth forsake Christ and with Judas betrayeth him.

Though per-
jury do escape
here vnspied
and unpun-
ished, it shall
not do so euer

And although suche periured mēnes falshod, be now kept secreete, yet it shalbe opened at the last day when the secretes of al mennes hartes, shalbee manifest to all the worlde. And then the truthe shal appere and accuse theim, and their awne conscience, with all the blessed company of heauen, shall beare witnessse truely against them. And Christ the righteous iudge, shal then iustly condempne the to euerlasting shame and death. This sinne of perjury, almighty God by the prophet Malachy, dooth threaten to punish sore, saynge vnto the Jewes: I wpll come to you in iudgement, and I wil be a swift witness, and a sharpe iudge, vpon sorcerers, adulterers and periured persons. Which thyng to the prophet Zachari, God declareth in a vision, wherein the prophete sawe a boke flyng, whiche was twentie cubites long, & tenne cubites broade, God sayng then vnto hym: this is the curse, that shall goo furthe vpon the face of the yearth for falshode, false swearing

Malach. iii.

zach. vi.

Of Swearynge.

rynge, and periurpe. And this curse shall entre into ~~the~~ house of the false man and into the house of the periured man, and it shall remain in the midst of his house, and consume hym, the timber, and stones of his house. Thus you se, how much God doth hate periury, and what punishment God hath prepared for false swearers, and periured persones.

Thus you haue heard, howe, and in what causes, it is lawfull for a Christian man to sweare: ye haue heard what properties, and condicions, a lawfull othe muste haue, and also howe suche laweful othes are bothe Godly, and necessarie to be obserued: ye haue hearde, that it is not lawfull to sweare vayne, (that is) other waies, then in suche causes, and after suche sort, as is declared: and finally, ye haue heard howe danable a thyng it is, either to forswear oure selves, or to kepe vnlawfull & an vnadvised othes. Wherefore lette vs earnestly call for grace, that all vain swearing & periurie set apart, we maye onely vse suche othes, as bee lawfull and godly, & that we may truly, without al fraude, obserue the same according to Gods will and pleasure.

To whom with the sonne and holy
Goste, be all honoz and
glozy. Amen.

†

A. ii.

A sermon

A sermon, how dangerous
a thyng it is, to declyne
from God.

Eccle. x.



Our goyng from God the wyse-
seman sayeth, that pryde was the
first beginning: for by it mā's har-
te was turned frō god his maker
For pryde (sayeth he) is þe fountain
of al synne, he þe hath it, shal be ful
of cursynges, & at the ende, it shal
ouerthrow him. And, as by Pryde & sinne, we go frō
God, so shal God & al goodnes with hym, go from
vs. And the prophet Dsee doeth plainlye affirme:
that they which go awaye still frō God, by vicious
liuyng, & yet would go about to pacysse him other-
wysse, by sacrifice, & enterteigne him thereby, thei la-
boure in vayne. For notwithstanding all their sacri-
fice, yet he goeth styll away from them. For so much
(sayeth þe Prophet) as they do not applye their myn-
des, to retorne to god, although thei go about wyth
whole flockes and herdes, to seke the Lord: yet they
shall not fynde hym, for he is gone away from the.
But as touching our turning to God, or from god
you shall vnderstande, that it maye be doen diuerse
wayes. Some tymes directly by Idolatrye, as Is-
rael and Iuda then dyd: some tymes men go from
God, by lacke of fayth, & mistrustynge of God, wher-
of Elaiye speaketh in this wyse: Wo to the that go
downe into Egypt, to seke for helpe, trusting in hor-
ses, and hauyng confidence in the numbze of chary-
ottes, and puissaunce of horsemen. They haue no cō-
fidence in the holy God of Israell, nor seeke for the
Lorde

Dsee. v.

Elai. xxi.

Of declining.

Lozde: But what foloweth: The Lozde shal let his hande fall vpon them, and doune shal come, bothe the healer, and he that is holpen. They shalbe destroyed altogether.

Some tyme men go frō god, by the neglectyng of hys commaundementes, concerning their neighbours, whiche comaundeth them to expresse hartye loue towarde euery man, as Zachary sayde vnto the people in gods behalfe: Geue true iudgement, shewe mercye and compassion euery one to his brother: Image no deceit towarde widowes, or children fatherles & motherles, towarde straunger or the poore: let no mā forge euil in his harte, against his brother. But these thinges they passed not of, thei turned their backs, and went their waye, they stopped their eares, that they might not heare, they hardened their hartes, as an Adamant stone, & they might not lystn to the lawe and the woordes, that the Lozde had sent through his holy spirite, by his auncient Prophetes. Wherfore the Lozde shewed his great indignacion vpon them: It came to passe (sayeth the Prophet) euen as I tolde them: as they would not heare, so when they cryed, they were not heard, but wer dispersed into al kingdomes, whiche they neuer knewe: & their lande was made desolate. And to be short, al they that may not abide & word of god, but folowing the perswasions, and stubbornnes of their awne hartes, go bakewarde, & not forward (as it is said in Jeremy) thei go & turne away frō god. In so muche that Origene saith: He that with minde, with study, wyth dedes, with thought & care, applieth himself to gods worde, and thinketh

zach. vii.
Hier. vii.
Hier. vii.

Ps. lii.

vpon

Of declining.

Upon his lawes, day & night, geueth himself wholly to god, and in his preceptes and commaundementes is exercised: this is he, that is turned to God. And on the other part (he saith): Whosoever is occupied with fables & tales, when þe word of god is reherſed he is turned fro god. Whosoever in time of readig Gods worde, is careful in his mynd, of worldly busines, of money, or of lucre: he is turned from God. Whosoever is entangled with þe cares of posselliōs, filled with coueteousnes of ryches: whosoever studieth, for the gloze & honoz of this worlde, he is turned from God. So that after hys mynd, whosoever hath not a special mynd to that thyng that is commaunded, or taught of God: he that doth not listen vnto it, embrace & print it in his harte, to the intent, that he may duely fashion his lyfe thereafter, he is plainly turned fro god, although he do other thynges of his awne deuocion and mynd, which to hym seme better, & more to gods honoz. Whiche thyng to be true, we be taught and admonished in þe holy scripture, by þe exemple of kynge Saul, who beyng commaunded of god by Samuel, that he should kyl all the Amalechites, and destroye them cletely with their goodes, & cattals: yet, he beyng moued, partely with pitie, and partely (as he thought) with deuocion vnto god, saued Agag their kynge, & all the chiefe of their cattail, therewith to make sacrifice vnto God. Wherwithal god beyng displeased highly, sayd vnto the prophete Samuel: I repente, that euer I made Saul a king, for he hath forsaken me, and not folowed my wordes: and so he commaunded Samuel to ſhewe hym. And when Samuel asked,

wherfore

Of declining.

wherfoze (contrary to Gods woozde) he had saued the cattell: he excused the matter, parrtely by feare, saypnge he durst do none other, for that the people would haue it so: parrtely, for that they were goodly beastes, he thought God would be content, scynge it was done of a good intent and deuocō, to honoꝝ God, with the sacrifice of them.

But Samuel, reprouing all suche intentes and deuocions (scme they neuer so muche to Gods honoꝝ, if they stande not with his woozde, whereby we maye be assured of his pleasure) sayde in this wise: Would God haue sacrifices and offeringes: oꝝ rather that his woꝝd should be obeyed: To obey him, is better then offerynges, & to listen to hym, is better then to offre the fatte of Rammes: Yea, to repine against hys voice, is as euell as the sinne of diuination, and not to agre to it, is like abhominable ydolatrie. And now, forasmuche as thou hast cast away the woꝝd of the Lorde, he hath cast away the, that thou shouldest not be kynge.

By all these examples of holy scripture, we maye knowe, that as we forsake God: so shall he euer forsake vs. And what miserable state doth cōsequētiy and necessarily folowe therupon, a mā maye easely consider by the terrible thzeatenynges of god. And although, he consydre not al the saide miserie, to the vttermost, beyng so great, that it passeth any mans capacitie, in this lyfe suffiētly to consydre thesame: yet he shall soone perceiue so much therof, that if his hart be not moze then stony, oꝝ harder thē the Adamant, he shall feare, tremble and quake, to call thesame to hys remembraunce.

The turning
of God from
man.

first

From God.

Firste the displeasure of God towarde vs, is commonly expessed in the scripture, by these twoo thinges: by shewing his fearefull countenaunce vpon vs, and by turning his face, or hiding it from vs. By shewing his dreadful countenaunce, is signified his great wrath, but by turning his face or hidinge therof, is many tymes more signified, that is to saye: that he clerely forsaketh vs, & geth vs ouer. The whiche significacions be taken of þe properties of mens maners: for men towarde them, whome they fauour, comonly beare, a good, a cheerefull, and a louing countenaunce: so that by the face or countenaunce of a man, it doth commonly appere, what wil or minde he beareth to wardes other. So, when God doth shew his dreadfull countenaunce towarde vs, that is to say, doeth send dreadful plagues of sword, famine, or pestilence vpon vs, it appereth, that he is greatly wroth with vs. But when he withdraweth fro vs his woorde, the righte doctrine of Christe, his gracious assistance and ayde, (which is euer ioyned to his worde) and leaueth vs to our awne wit, our awne will and strength: he declareth then, that he beginneth to forsake vs. For where as God hath shewed to all theim, that truely beleue his Gospel, his face of mercy in Iesus christ, whiche doth so lighten theyr hartes, that they (yf they beholde it as they ought to do) be transformed to his Image, be made partakers of the heauenly light, and of his holy spirite, and bee fashioned to him, in all goodnes, requisite to the childre of God: so, if they after do neglecte thesame, if they bee vnthankfull vnto hym, if they orde not theyr lyfes, accorde

From God.

accoꝝdyng to hys example and doctrine, and to the
settyng furth of hys gloꝝy, he wyl take awaye from
them hys kyngdō, his holy word, whereby he should
reigne in the, because they byyng not furth the fruit
therof, that he loketh foꝝ. Neuertheles, he is so mer-
cyfull, & of so long suffraunce, that he doeth not shew
vpon vs, that great wꝛath sodainly. But when we
beginne to shyinke from his worde, not beleuing it,
oꝝ not expꝛessing it in oure liuinges: firste he doeth
send hys messengers, & true pꝛeachers of his worde,
to admonish vs of our dutie, that as he foꝝ his part
foꝝ & great loue he bare vnto vs, deliuered his awn
sonne to suffre death, that we, by his death, myghte
be deliuered frō death, & be restozed to the lyfe eter-
nall, euer moꝝe to dwell with him, & to be partakers,
and inheritoꝝs with him, of hys euerlasting gloꝝy,
and kyngdome of heauen: so again that we foꝝ our
partes, shoulde walke in a godly lyfe, as becōmeth
hys chylde to do. And yf thys wil not serue, but stil
we remayne disobedient to his worde and wyl, not
knowing him, not louing him, not fearing him, not
putting our whole trust & confidēce in him: and on
the other side, to our neighbors behauing vs vncha-
ritably, by disdayne, enuie, malice, oꝝ by cōmittynge
murther, robbery, adultry, gluttony, decepꝛt, lyeing,
swearing, oꝝ other like detestable woꝝkes, & vngod-
ly behauioure: then he thꝛeatēeth vs by terꝛyble
cōminacions, swearinge in great angꝛee, that who-
soeuer doeth these woꝝkes, shal neuer entre into his
reste, whiche is the kyngdome of heauen.

Hebre. iiii.
Psal. xlv.

The second parte of the Sermon of
Declinyng from God.

D. i.

In

Of declining.



In the former parte of this sermon
ye haue learned how many maner
of wayes men fal from God, some
by Idolatrye, some for lacke of
faith, some by the neglectyng of
their neighbours, some by not hea-
ring godes worde, some by y^e plea-
sure they take in the vanities of worldly thynges.
Ye haue also learned in what misery that man is
which is gone from God. And how that God yet of
his infinite goodnes to cal againe man fro that his
miserye blyeth first gentyl admonycions by his prea-
chers, after he laieth on terrible thretynynges.

Now, if this gentle monicion and communicaciō
together, do not serue, then God wil shew his terri-
ble countenaunce vpon vs, he will powre intollerable
plagues vpon our hedes, & after, he wyl take away
fro vs, all his ayde & assistance wherewith before he
did defend vs from all such maner of calamitie. As
the Euāgelical prophet Esaye, agreyng with Chri-
stes parable, doth teache vs sayng: That God had
made a goodly vineyarde, for his beloued chyldre:
he hedged it, he walled it rounde about, he plated it
with chosen vyues, & made a Turret in the myddes
therof, & therein also a wyne presse. And when he lo-
ked, that it should bring hym furth good grapes, it
brought furth wyld grapes, and after it foloweth:
Now shall I shew you, (saith God) what I wil do
with my vineyarde. I wil plucke downe the hedges,
that it may perysh: I wil breake downe the walles,
that it may be trode vnder fote: I wil let it lie wast,
it shal not be cutte, it shal not be digged, but byers
and

Esaye. v.

Matth. xx.

From God.

and thornes shall ouergrowe it, & I shal comaunde the cloudes that they shall no more rayne vpon it.

By these threateninges we are monished & proued, whiche are the chosen vyneparde of God, bringyng forth good grapes, & is so say, good workes, & may be delectable, & plesant in his syght, whē he loketh, for thē, when he sendeth his messengers, to cal vpon vs for thē, but rather bringyng forth wyld grapes, & is to say sowte workes, vnswete, vnlawe, & vnfruitful: thē wil he plucke away all defence, & suffre greuous plagues of fampyne, & battaile, death & death to light vpon vs. Finally, if these do not yet serue, he wil let vs lie wast, he wil geue vs ouer, he wil turne away fro vs, he wil dygge & delue no more aboute vs, he wil let vs alone & suffre vs to dyngge furthe, even such fruite as we wyth to bringyng forth brables, byers, and thornes, all naughtynes, all vice, & that so abundantly, that they shall cleane ouergrow vs, suffocate, strangle, & bitterly destroye vs. But they, that in this worlde, lyue not after God, (but after their awncarnall libertie) perceiue not thys great wrath of God towards them, that he will not dygge, nor delue any more about them, that he doth let them alone: euen so theyr selves. But they take thys for a great benefyte of God, to haue all their awncarnall libertie: & so they lyue as carnall libertie were the true libertie of the Gospell. But god forbide (good people) that euer we shoulde despyse such libertie, for although, god suffer sometymes & wicked, to haue theyr pleasure in this worlde: yet the end of vngodly luyng, is at length eternall destruction.

The mirrour of Iudaica, had that they for
gillmore
Rome. ii.
D. ii.
god

Of declining.

ged for: they had quayles enough, yea, til they were
wery of the. But what was þe end therof: their swete
meate had soure sauce: euē whyles the meat was in
theyr mouthes, þe plague of God lighted vpon the, &
sodapnly they died. So, if we liue vngodly, & god
suffreth vs to folowe our awne wylles, to haue our
awne delightes & pleasures, & correcteth vs not w
some plague, it is no doubt, but he is almost vtterli
displeased w vs. And although it be lōg or he stri-
ke, yet many times, whē he striketh such persons, he
strikethe the at once, for euer. So, þe whē he doth not
stryke vs, when he ceaseth to afflict vs, to punish or
beate vs, & suffereth vs to rūne hedlinges into all
vngodlines, & pleasures of this world, þe we delite
in without punishmēt & aduersitie, it is a dreadfull
tokē þe he loueth vs no lēger, that he careth no lēger
for vs, but hath geuen vs ouer, to our awne selves.

As long as a man doeth prōprie his vines, doeth
digge at the rootes, and doth laye freashe yearth to
them, he hath a mynde to them, he perceiuethe some
tokē of fruitfulness that may be recovered in them:
but, when he wil bestowe no more suche cost and la-
bor about them, then it is a signe that he thinketh,
they will neuer be good. And the father, as long as
he loneth his chyld, he loveth angrely, he correcteth
hym when he doeth amisse: but when that serueth
not, and vpon that he ceaseth frō correccion of hym
and suffereth hym to do what he listeth himself: it is a
signe, that he intendeth to disinherite hym, & to caste
hym away for euer. So surely, nothyng should per-
ce our hart so sore, & put vs in suche horrible feare,
as when we knowe in our conscience, that we haue
greuously

From God.

greuously offended God, and do so continue, & that yet he striketh not, but quietly suffereth vs in the naughtines that we haue delight in. Then special- **Psalm l.**
ly it is tyme to crye, and to crye agayne, as David **Psalm xvi.**
did: Caste me not away from thy face, and take not away thy holy spirit fro me. Lorde turne not away thy face from me, cast not thy seruaunt away in displeasure. Hide not thy face from me, least I be lyke vnto them, that go doune to hel. The which lamē- **Psalm cxlii.**
table pzaiers of him as thei do certefy vs, what horrible daunger thei be in, fro whom God turneth hys face, (for that time, & as lōg as he so doth) so should they moue vs, to crye vpon god, with all our harte, that we may not be brought into that state, whiche doubtles, is so sorowful, so miserable, & so dreadful as no tongue can sufficiently expresse or any harte can thynke.

For what deadly grief may a mā suppose it is, to be vnder the wrath of God, to be forsake of him, to haue his holy spirit, the aucthor of all goodnesse, to be taken from him, to be brought to so vile a condition, that he shalbe left mete for no better purpose, then to be for euer, condemned to hel. For not onely such places of David do shewe, that vpon turning of Gods face fro any persons, they shalbe left barte from al goodnesse, & far from hope of remedy: but also the place, recited last befoze of Elsie, doeth meane the same, which sheweth, that God at length doth so forsake his vnfruitful vineyard, that he wil not only suffice it, to bring furth wedes, breeers, and thornes: but also, further to punish the vnfruitfulness of it, he saith: he wil not cut it, he will not delue

Of Declining

it, and he wyl comaunde the cloudes, that they shall not rain vpon it, wherby is signified, the teachyng of his holy worde: whiche saint Paule, after a like maner, expresseth by plantyng and wateryng, meynyng, that he wil take that awaye from them. So that thei shalbe no lenger of his kyngdō, they shalbe no lenger gouerned by his holy spirite: thei shalbe frustrated of the grace & benefites, that thei had and euer might haue enioyed through Christ. Thei shalbe depriued of the heauenly light, and life, whiche they had in Christe, whiles they abode in hym. They shalbe, (as thei wer once) as me without God in this worlde, or rather in worse takyng. And to be short, thei shalbe geuen into the power of the deuil, which beareth the rule in al them, that be cast away from God, as he did in Paule and Judas, and generally, in al suche, as worke after their awne willes, the children of diffidence and infidelitie.

1. Reg. xv.

Let vs beware therfore (good christian people) least that we, reiecting Gods worde, by the whiche we obteyn and reteine, true faith in God, be not at length cast of so farre, that we become as children of infidelitie, whiche be of two sortes, farre diuerse, yea, almoste cleane contrary, and yet bothe bee very far, fro returning to God. The one sorte onely wayyng their sinful, & detestable liuyng, with the righte iudgemēt and straghtnes of Gods righteousnes, be so destitute of counsaill, and be so comfortles (as al they must nedes be fro whom the spirit of counsaill and comfорт is gone) that they will not be perswaded in their hartes, but that either God cannot, or els that he will not take them again to his fauour and

From God.

and mercy. The other hearyng the lounge & large
promises of Gods mercede, and so not conceiuyng a
right faith therof, make those promises larger, then
euer God did: trusting, that although they continue
in their synful and detestable luyng neuer so long
yet that God at the ende of their lyfe, will shewe hys
mercy vpon them, and that then, they will retorne,
And bothe these two sortes of men, be in a dampna- Ecc. xlviii.
and. xxxiii.
ble state: & yet neuerthelesse, God, (who willet not
the death of y^e wicked) hath shewed meanes wherby
both thesame (if they take hede in ceaso) may escape.
The first, as they do dread gods rightfull iustice in Against desper-
ration.
punishing sinners, wherby they should be dismayd
and should dispaire in dede, as touchyng any hope
that may be in themselves) so if they would constantly
beleue, that Gods mercy is the remedye appoynted
against such dispaire & distrust, not onely for them,
but generally for al that bee sozpy and truly repen-
taunt, and will therewith all sticke to Gods mercy,
they may be sure they shal obtene mercede, and entre
into the porte or haueu of sauegarde, into the whi-
che, whosoever doth come be they before tyme neuer
so wicked, they shalbe out of dainger of euerclastyng
dampnacion, as God by Ezechiel saith: what tyme Eze. xxxiii.
I shal see the wicked doeth retorne, & take earnest and
true repentaunce, I will forget all his wickednesse.
The other, as they be redy to beleue Gods pro- Against super-
stition.
mises, so they should be as redy to beleue the threa-
tenynges of God: aswel they should beleue the law
as the Gospel: aswel that there is an hell and euerc-
lastyng fyre as that there is an heauen, and euerc-
lastyng ioye: aswel they should beleue dampnacion, to
be

Of Declining

be threatened to the wicked and euill doers, as sal-
uacion to be promised to the faithfull in worde and
wozkes: aswel they shoulde beleue, God to bee true,
in the one as in the other. And the synners, that co-
tinue in their wicked lyping, ought to thynke, that
the promises of Gods mercie and the Gospell, per-
teyn not vnto them, beyng in that state, but onely
the lawe and those scriptures, whiche conteyne the
wraethe, and indignacion of God, and his threate-
nynges, which shoulde certifye them, that as they do
ouer boldly presume of gods mercy, & liue disso-
lutely, so doeth God still more and more withdraue
his mercy from them, and he is so prouoked there-
by to wraethe at length, that he destroyeth suche pre-
sumers many tymes sodaynly. For of suche, saincte
Paule sayd thus: when they shall saye, it is peace,
there is no daunger, then shall sodayn destruction
come vpon them: Let vs beware therfore of suche
naughtie boldenesse to synne: for God, whiche hath
promised his mercy to them, that bee truely repen-
taunt, (although it bee at the latter ende) hath not
promised to the presumptuous sinner, either that he
shall haue long life, or that he shall haue true repen-
taunce at the laste ende. But for that purpose, hath
he made euery mannes deathe vncertayne, that he
should not put his hope in thend, and in the meane
season (to Gods highe displeasure) lyue vngodly.
Wherfore, let vs folowe the counsaill of the wyse
ma: let vs make no taryng, to turne vnto the lord:
let vs not put of, from daie to day, for sodainly shall
his wraeth come, and in tyme of vengeance, he will
destroye the wicked. Let vs therfore turne bety-
mes

From God.

mes, and when we turne, let vs praye to GOD, as
Dsee teacheth, sayng: Forgeue vs al oure synnes,
receiue vs graciously. And if we turne to him, with
an humble and a very penitent harte, he wil receiue
vs to his fauor and grace, for his holy names sake,
& for his promise sake promysed to al faithfull bele-
uers in Iesus Chryste, his onely natural sonne. To
whō the onely sauiour of the world, with the father
and the holy Ghost, bee all honor, gloze, and power
world without ende. Amen.

An exhortacion agaynst the feare of Death.



It is not to be marueyled, that
worldly mē do feare to die: For
death deprieth thē of al worl-
dly honors, riches, and posses-
sions: in the fruition wherof, the
worldely mā compteth himself
happie, so longe as he maye en-
ioye theym at hys awne plea-
sure: and otherwise, if he be dispossessed of the same,
without hope of recouery, then he can none other
thynke of hymself, but that he is vnhappie, because
he hath losse hys worldly ioye and pleasure. Alas
thynketh thys carnall man. Shall I now depart for-
euer, from all my honors, all my treasures, from
my countrey, frendes, riches, possessions, and world-
ly pleasures, which are my ioy and hartes delight?
Alas that euer that day shall come, when all these
I muste bid farefull at once, and neuer to enioye
any of them after. Wherefore, it is not without

10.1.

great:

Of the feare.

Side. 11.

great cause spoken of the Wiseman: O death, how bitter and sower is the remembraunce of thee, to a man that liueth in peace and prosperite in hys substance, to a man liuyng at ease, leading his life after his awn mind, without trouble, & is therewithall wel pampered and fed: There be other men, whom this world doth not so greatly laugh vpon, but rather vere and oppresse with pouertye, sickenesse, or some other aduersitie: yet they do feare death, partly because the flesh abhorreth naturally his awn sorrowful dissolucion, whiche death doth threaten vnto theym, and partely, by reason of likenesses, and paynfull diseases, whiche be moste strong pangues and agonies in the flesh, & vse commonly to come to sicke men, befoze death, or at the leaste, accompany death, whensoever it commeth.

Although these two causes seme great & weightie to a worldly man, wherupō he is moued to feare death, yet there is another cause muche greater then any of these afoze reherfed, for whiche in dede, he hath iuste cause to feare death: and that is, the state and cōdicion, wherunto at the last ende, death bringeth all them that haue their hartes fixed vpon this world, without repentaunce and amendemēt. This state & condicion, is called the second death, which, vnto all suche, shall insue after thys bodely deathe. And this is that death, whiche in dede oughte to be dread & feared: for it is an euerlasting losse without reinedy, of the grace & fauor of God, and of euerlasting ioy, pleasure, and felicitie. And it is not onely the losse for euer of all these eternall pleasures, but also it is the condempnacion, bothe of body & soule,
(without

Of Death

(without either appellaciō, or hope of redemption) vnto cuerlastyng paynes in hell. Vnto this state death sent the vnnmerciful and vngodly rycheman, Luke. xvi. (that Luke speaketh of, in his Gospell) who liuing in all wealt and pleasure in this worlde, and cherishing himselfe daily with daintie fare, and gorgeous apparel, despised pooze Lazarus, that lay pitifully at his gate miserably plagued, and full of sores, and also greuously pined with hunger.

Bothe these twoo, were arrested of death, which sent Lazarus the pooze miserable man by angels anone vnto Abrahams bosome: a place of rest, pleasure and consolaciō. But the vnnmerciful richeman, descended doune into hel, and beyng in tormētes, he cried for comforte, complayning of the intolerable payn that he suffered in that flamme of fire, but it was to late. So vnto this place, bodili death sendeth all them, that in this world, haue their ioye and felicitie: al them, that in this world, be vnfaithfull vnto God, and vncharitable vnto their neighbors, so dyng without repentaunce, & hope of Gods mercie. Wherfore it is no maruaile, that the worldly man feareth death, for he hath muche moze cause, so to do, then he hymself doeth considre.

Thus we se thre causes, why worldly men feare death. One, because they shal lose therby, their worldly honors, riches, possessions, and all their hartes desires: Another, because of the painfull diseases, & bitter pangues, which commonly men suffer, either before, or at the tyme of death. But the chiefe cause, aboue al other, is þe dread of the miserable state, of eternall dampnacion bothe of body and soule, whi-

The first.

The second.

The thirde.

Of the feare.

the they feare, shal folow, after their departyng out of the worldly pleasures of this present lyfe.

Hebr. ii.

1. Corin. iii.

For these causes, be al mortal men, (whiche be geuen to the loue of this world) both in feare, & state of death, through syn (as the holy apostle saith) so long as they liue here in this world. But (euerlasting thanks be to almighty God for euer) there is neuer one of al these causes, no, nor yet they altogether, that can make a true Christian man afraid to dye, (whiche is the very membre of Christe, the temple of the holy Ghoste, the sonne of God and the very inheritor of the euerlastyng kyngdom of heauen) but plainly contrary, he conceiueth great and many causes, vndoubtedly groundedy vpon the infallible, and euerlastyng trueth of the worde of God, whiche moue hym, not onely to put away the feare of bodily death, but also for the manifold benefites and singular commodities, whiche ensue vnto euery faithful person, by reason of thesame, to wishe, desire, & long hartely for it. For death shal be to hym no death at all, but a very deliuerance from death, fro al paynes, cares, and sorowes, myseryes, and wretchednes of this world, and the very entry into rest, and a beginning of euerlastyng ioye, a tastyng of heavenly pleasures, so greate, that neither tounge is able to expresse, neither eye to se, nor eare to heare them, no nor for anye earthely mans harte to conceiue them. So excedyng greate benefites they be, which God our heavenly father by his mere mercie, and for the loue of his sonne Iesus Christe, hath layed vp in store, and prepared for them that humbly submitte themselves to Gods wil, and euermore vnfainedly.

loue

Of Deth.

Ioue hym, from the botome of their hartes. And we oughte to beleue, that death beynge payne by Christe, cannot kepe any man, that stedfastly trusteth in Christ, vnder his perpetuall tyranny and subiection, but that he shal ryse from death agayne vnto glory, at the last daye, appoynted by almighty god, lyke as Christ our head, dyd ryse agayne, accoꝝdyng to Gods appoyntement, the thyrde daye. For saint Augustine saith: The head going before, the members trust to folowe, & come after. And saint Paul saith: yf Christ be risen from the dead, we shal ryse also from the same. And to comforte all Christen persons herein, holpe scripture calleth this bodiely death a slepe, wherin mans senses be (as it were) taken from hym, for a ceason, and yet when he awaketh, he is moze freshe, then he was when he wet to bed. So, althoughe wee haue our soules seperated from our bodyes for a ceason, yet at the general resurrection, wee shalbe moze fresh, beautiful and perfite, then we be now. For now we be mortall then we shalbe immortall, now infecte with diuers infirmities, then clerely voyde of all mortall infirmittes: now we be subiecte to al carnal desyres, then wee shalbe al spiritual, desirynge nothyng but Gods glory, & thinges eternal. Thus is this bodely death, a doore, or entrynge vnto lyfe, and therfore not so muche dreadful, (yf it be rightely considered) as it is comfortable, not a mischief, but a remedy of al mischief, no enemy, but a frend, not a cruel tyrant, but a gentle guide, leadynge vs, not to mortalitie, but to immortallitie, not to sorowe and payne, but to ioye and pleasure, and that to endure for euer, yf it be thankefully

Of the feare.

Roma. vii.

Ihon. vii.

Ihon. vi.

Ihon. vi.

1. Corint. i.

1. Corint. iii.

kefully taken and accepted, as gods messenger, and
patiently borne of vs, for Christes loue, that suffe-
red most paynful death, for our loue, to redeme vs
from death eternall. Accordyng hereunto, saincte
Paule saith: our lyfe is hidde with Christ in god,
but when oure lyfe shall appere, then shall we also
appere wth hym in gloze. Why then shal we fea-
re to dye: consideryng the manifolde, and comforta-
ble promises of the gospel, and of holy scriptures.
God the father hath geuen vs euerlastyng lyfe,
(saith S. Ihon) & this lyfe is in his sonne: he that
hath the sonne, hath lyfe, & he that hath not the sonne,
hath not lyfe. And this I wrote (saith S. Ihon) to
you, that beleue in the name of the sonne of God, that
you may knowe, that you haue euerlastyng lyfe,
& that you do beleue vpon the name of the sonne of
God. And our sauior Christ sayeth: he that beleueth
in me, hath lyfe euerlastyng, and I will rayse hym
fro death to lyfe, at the last day. Sainct. Paul also
sayth: that Christe is ordeyned and made of God,
our righteousnes, our holynes and redemption, to
the entent that he whiche wyl gloze, should gloze in
the Lorde. Sainct Paule dyd contemne, and set li-
tle by all other thynges, estemyng them as dunge,
whiche before he had in very great pryce, that he
might be found in Christe, to haue euerlastyng lyfe,
true holynes, righteousnes and redempciō. Finally,
S. Paule maketh a playne argument in this wise:
If oure heauenly father would not spare his awne
naturall sonne, but dyd geue hym to death for vs,
how can it be, that with hym he should not geue vs
all thynges? Therfore, yf we haue Christ, then haue
we.

Of death.

we with hym, and by hym, al good thinges, whatso-
euer we can in our hartes wish or desire: as victorie
ouer death synne and hel: we haue the fauor of god
peace with hym, holynes, wysedome, iustice, power,
lyfe, and redempcion: we haue by hym, perpetuall
health, wealeth, ioye, and blysse euerlastyng.

The second parte of the sermon
of the feare of deathe.



It hath been heretofore shewed
pore that ther be thre causes wher-
fore men do commonly feare de-
ath. First the sorowful departyng
from worldlie goodes and pleasu-
res. The secōd, the feare of þe pan-
ges and paynes that come wyth deathe. Last and
principall cause is the horrible feare of extreme mi-
serie, and perpetuall damnacion in tyme to come.
And yet none of these thre causes troubleth good
mē, because they steare them selves by true faith, per-
fit charitie, and sure hope of the perpetual ioye and
blisse euerlastyng.

All those therfore, haue great cause to be full of
ioye, that be ioyned to Christe with true faith, sted-
fast hope, and perfite tharitie, & not to feare death
nor euerlasting damnacion. For deathe cannot de-
prive them of Iesu Christ, nor any sinne can conde-
pne them, þe are grafted surely in him, which is their
onely ioye, treasure, and life. Let vs repent our syn-
nes, amend our lyfes, truste in his mercye and satis-
faccion, and death can neyther take hym from vs,
nor vs from him. For then, (as s. Paul saith) whe-
ther wee liue or dye, wee bee the Lordes awne. And
agayne

Roma. viii.

Of the feare.

agayne he saith: Chyſte dyd dye, and roſe agayne becauſe he ſhould be lord both of the dead & quicke. Then yf we bee the lordes awne, when we be dead, it muſt nedes folowe, that ſuche tempoꝛal death, not onely cannot harne vs, but alſo, that it ſhal much be to our profite, and ioyne vs vnto god, moꝛe perfectly. And therof the chyiſtian hart may ſurely be certified by the infallible truth of holye ſcripture. It is God (ſayeth ſaincte Paule) which hath prepared vs vnto immoꝛtalitie, and theſame is he, which hath geuen vs an earnest of the ſpिरितe. Therefore let vs be alwaies of good comfort, for we knowe, that ſo longe as we be in the body, wee bee (as it were) farre from God in a ſtraunge countrey, ſubject to many perils, walkinge without perfite ſighte, and knowledge of almighty God, onely ſeing him by faythe, in holy ſcriptures. But wee haue a courage & deſire, rather to be at home with god and our ſauour Chyiſte, farre from the body, where we maye behold hys Godhead, as he is, face to face, to our cuerlaſtyng comfort. Theſe be ſaincte Pauls wordes in effecte, wherby we may perceiue, that the lyfe in this world, is reſembled to a pilgrimage, in a ſtraunge countrey far from god: and that death, deliueꝛyng vs from our bodies, dooth ſende vs ſtraight home, into our awne countrey, and maketh vs to dwell preſentely with God for euer, in perpetual reſt and quietneſſe. So that to dye is no loſſe, but profite and winnyng to al true chyiſten people. What loſt the theſe, that hanged on the croſſe with Chyiſt by his bodily death? Yea howe muche did he gayne by it? Did not our ſauour ſaye vnto him,

this

Of death.

this daye thou shalt be with me in Paradyse. And Lazarus, that pitiful person, that lay before the rychemans gate, payned with sores, and pyned wth hungre, did not death highlye profite and promote him: Which by the ministry of Angels, sent hym vnto Abrahams bosome, a place of rest, ioy & heauyly consolacion. Let vs thynke none other, (good christen people) but Christe hath prepared the same ioye, and felicitie for vs, that he prepared for Lazarus & the these. Wherefore, let vs sticke vnto his saluacion, and gracious redemption: and beleue his word, serue him frō our hartes, loue and obeie him, and whatsoeuer we haue done heretofore contrary to his moste holy wyl, nowe let vs repent in tyme, and hereafter studie to correct our lyfe, & doubt not, but we shall finde him as mercifull vnto vs, as he was either to Lazarus, or to p^r these: whose exāples are writtē in holy scripture, for the comforte of the, that be synners, and subiecte to sorowes, miseries, & calamities in this worlde, that they shoulde not despayre in Gods mercy, but euer truste, thereby to haue forgiveness of their synnes, & lyfe euerlastyng, as Lazarus and the these had. Thus I trust euery christen man percepueth by the infallible woorde of God, that bodily deathe cannot harme nor hynder them, that truly beleue in Christ, but contrary shal profite & promote the christen soules, which beyng truly penitente for their offences, departe hence in perfecte charitie, and in sure trust, that god is mercifull to them, forguyng their synnes, for the merites of Iesus Christe, his onely naturall sonne.

The seconde cause, why some do feare deathe, is

Q. 1.

soze.

The seconde.

Of the feare

cause why
some do feare
deathe.

soze sicknesse, and greuous paynes, whiche partly,
come befoze deathe, and partely, accompayneth de-
athe, whensoever it cometh. Thys feare, is the fea-
re of the frayle fleashe, and a naturall passion, be-
longyng vnto the nature of a mortall man. But
true faythe, in Gods promyses, and regarde of the
paynes and pangues, whyche Christe vpon the
crosse suffered for vs miserable synners, with con-
sideracion of the ioye, and euerlastyng lyfe to come
in heauen, will mitigate thole paynes, and modera-
te this feare, that it shall neuer be able to overthro-
we the hartie desire, and gladnesse, that the Christi-
an soule hath to be sepetated from thys corrupte
body, that it may come to the gracious ptesence, of
our sauour Iesus Christ. If wee belene stedfastly
the woorde of God, we shall perceiue, that suche bo-
dily sicknesse, pangues of death, or whatsoeuer do-
lourous paynes we sustre, either befoze or wyth dea-
the, be nothyng els in Christe men, but the rodde of
our heauenly and louyng father, wherewith he mer-
cifully correcteth vs, either to trie and declare the
faythe of hys patiente chyldren, that they may be
founde laudable, glorious, and honorable in hys
sight, when Iesus Christ shall be openly shewed, to
be the Judge of al the worlde: or els to chastise, and
amende in them, whatsoeuer offendeth hys father-
ly and gracious goodnesse, lest they shoulde peri-
she euerlastyngly. And this hys correctyng rodde,
is common to all them, that be truely hys. Therfo-
er let vs caste awaye the burden of synne, that lyeth
to heuie in oure neckes, and retorne vnto God by
true penaunce, and amendemente of oure lyfes, Let
vs

Of death.

vs with patience runne this course that is appointed, sufferynge (for his sake that dyed for our saluacion) al sorowes and pangues of death, and death it selfe ioyfully, when God sendeth it to vs, haupnge our eyes fixed euer vpon the heade, and capitaine of oure faythe, Iesus Christe: Who, considerynge the ioye, that he shoulde come vnto) cared nether for the shame nor payne of death, but willyngly, conformynge hys will to hys fathers wyll, moste patiently suffered the mooste shamefull and paynfull death of the crosse, being innocent. And nowe therfore, he is exalted in heauen, and euerlastyngly sitteth on the right hande of the throne of god the father. Let vs cal to our remembraunce therfore, the lyfe and ioyes of heauen, that are kepte for al them, that patiently doo suffre here with Christe: and consider, that Christ suffered all hys paynfull passion, by synners and for synners, and then wee shal with patience, and the more easely, suffre suche sorowes and paynes, when they come. Let vs not let at lighte, the chastisynge of the Lorde, nor grudge at hym, nor fal from hym, when of hym we bee corrected: for the Lorde loueth them, whome he doth correcte, and beateth euerye one, whome he taketh to be his chylde. What chylde is that, (sayeth sainte Paule) whome the father loueth, and doth not chastice? If ye be without Gods correctiō (which al his welbeloued and true chylde haue) then be you but bastardes, smally regarded of god, and not his true chylde.

Therefore, seynge that whē we haue in earthe oure carnall fathers to be oure correctors, wee doo feare:

¶.ii. them,

Of the feare

them, and reuerently take their correccion, shal we not muche moze bee in subieccion to God our spiritual father, by whome wee shall haue eternall lyfe. And our carnall fathers some tyme correct vs. euen as pleaseth them, withoute cause, but thys father, iustly correcteth vs, eyther for our synne, to the intente we should amende, or for our commoditie and wealthe, to make vs therby partakers of hys holynesse. Furthermore, all correccion, whiche God sendeth vs in this present tyme, seemeth to haue no lope and comfote, but sorowe and payne: yet it bringeth with it a taste of Gods mercie and goodnes towardes them, that be so corrected, & a sure hope of gods euerlasting consolacion in heauen. If then these sorowes, diseases, and sickenneses, and also deathe it selfe, bee nothyng els, but our heauely fathers rod, wherby he certifyeth vs of hys loue and gracious fauor, wherby he trieth and purifieth vs, wherby he geueth vnto vs holynesse, and certifieth vs, that we bee hys children, and he our merciful father: shal not we then, wyth al humilitie, as obediende and louynge children, ioyfully kysse oure heuenly fathers rod, and euer sape in oure harte, with oure sauiour Iesus Churste: Father, yf this anguyshe and sorowe whiche I fele, and deathe whiche I feare, maye not passe, but that thy will is, that I must suffer them, thy wil bee Done.

Matth. xxvi.

The

Of death.

20 The thyrde parte of the sermon
of the feare of deathe.



In this Homelye agaynst the feare of death two causes were declared, which comonly moue worldy men to be in much feare to dye, and yet the same do nothyng trouble the faithfull and good lyuers when death cometh, but rather geueth them occasion greatly to reforce, consyderinge that they shall be deliuered from the sorow and miserie of this world, and be brought to the great ioye and felicie of the life to come.

Nowe the thirde and special cause, why deathe in dede is too bee feared, is the miserable state of the worldy and vngodly people, after their death: But this is no cause at all, why the godly and faithfull people should feare death, but rather cōtrary wise, their godly conuersacion in this lyfe, and belicfe in Christ, cleauyng continually to his merites, should make them to longe sore after that lyfe, that remaineth for them vndoubtedly after this bodely death. Of this immortal state, after thys transitorie lyfe, where we shal liue euermore, in the p̄sence of god, in ioye and reste, after victoꝛye ouer al sickenes, sorowes, synne, and death: ther be many, bothe plaine places of holy scripture, which confirme the weak conscience against the feare of al suche dolours, sicknesses, synne and death corporal, to asswage such trembling and vngodly feare, and to encourage vs with comfort and hope, of a blessed state after thys lyfe. Saint Paule wisheth vnto the Ephesiāns, ¶ eph. i.
god the father of glory, woulde geue vnto them, ¶

¶ iii.

spirit

Of the feare.

Whilp. i.

Sperte of wisdom and reuelacion, that the eyes of their hartes might haue light to knowe hym, and to perceiue, howe great thinges he had called the vnto and howe riche inheritaunce, he hath prepared after this life, for them that pertaine vnto him. And saint Paule himself, declareth his desire of his hart, which was to be dissolued and losed from his body and to be with Christ, which (as he saide) was much better for him, although to them, it was more necessary, that he should liue, which he refused not for their sakes. Euen like as saint Martyn sayde: good Lord, yf I be necessary for thy people to do good vnto them, I will refuse no labor, but els for myne awne selfe, I beseeche the to take my soule.

Whilp. iii.

Nowe, the holy fathers of the olde lawe, and all faithfull and righteous men, which departed before our saviour Christes ascencion into heauen, dyd by death, departe from troubles vnto rest, fro the handes of their enemies into his handes of God, fro sorowes & sickenneses vnto ioyful refreshing into Abrahams bosome, a place of al comfort & consolacio, as scriptures do plainly by manifest wordes testifie. The booke of wisdom saith: that the righteous mens soules be in the hand of God, & no torment shal touche the. They seemed to the eyes of folishe men to dye, and their death was counted miserable, and they departed out of this world, wretched, but they be in rest. And another place saythe: that the righteous shall liue for euer, and their rewarde is with the lord, & they myndes be with God, who is aboue al. Therefore they shal receyue a glorious kyngdome, and a beautiful crowne at the Lordes hande. And in ano-

Whilp. iii.

ther

Of death.

ther place, the same booke saith: þæt righteous, though
he be pzeuented with sodain deathe, neuerthelesse he
shalbe there, wher he shalbe refreshed. Of Abraham
bosome, Chzistes wordes be so plaine, that a chzistē
man nedeth no more pzofo of it. Howe then, yf this
were þæt state of þæt holy fathers & righteous mē, before
the cōming of our sauioz, and before he was glōry-
fied, howe muche more then, oughte al we to haue a
stedfast faith, & a sure hope of this blessed state & cō-
dicion, after our death: Seynge that our sauioz,
now hath perfourmed the whole woozke of our re-
dempcion, and is glōziously ascended into heauen, Jhon. xvil,
to pzeare our dwellynge places with hym, & saied
vnto hys father: Father, I wyll that where I am
my seruaūtes shalbe with me. And we knowe, that
whatsoeuer Chziste will, hys father wyll the same:
wherfoze it cannot be, but if we be his faithfull ser-
uaūtes, our soules shalbe with hym, after our de-
partynge out of this pzeent life. Saint Stephin, Actes. vii,
when he was stoned to death, euen in the myddest of
his tormētes, what was hys mynde mooste vpon?
When he was full of the holy Gholste, (saythe holy
scripture) haupnge hys eyes lifted vp into heauen,
he sawe the glōrye of God, and Iesus standynge on
the righte hande of God. The which truthe, after he
had confessed boldly before the enemies of Chzist,
they drewe hym oute of the cite, and there they sto-
ned him, who cried vnto GOD sayng: Lord Iesu
Chziste, take my spirite. And doeth not our sauioz
saye playnely in saint Jhons Gospell: Verely, be- Jhon. vi
telv, I saye vnto you, he that heareth my word and
beleueth on him þæt sent me, hath euerlastynge lyfe,
and

Of the feare.

and commeth not into iudgement, but shal passe fro death to lyfe. Shal we not then thynke that death to be precious, by the which wee passe vnto lyfe?

Psalm. cxvi.

Therefore it is a true saynge of the Prophete: the death of the holy and righteous men, is precious in the Lordes sighte. Holy Simeon, after that he had hys hartes desire, in seynge oure sauioz that he euer longed for al his lyfe, he embraced hym in hys armes, and sayde: Nowe lord, let me departe in peace, for myne eyes haue beholde that sauioz, which thou haste prepared for all nacions.

Luke. ii.

Psalm. cxlii.

It is truthe therefore, that the death of the righteous, is called peace, and the benefite of the Lord, as the Church saithe in the name of the righteous departed out of this world: My soule, turne the too thy rest, for the Lord hath bene good to the, and rewarded the. And wee se by holy scripture, and other auncient Histories of Martyrs, that the holy faithfull, and righteous, euer syns Chyestes ascencion, in their death dyd not doubt, but that they went to be with Chyeste in spirite, whiche is oure lyfe, healthe, wealth and saluacion. Ihon in his holy reuelacion, saw a. C. xl. and. iiii. M. virgins and innocentes, of whome he saide: These folow the Labe Jesu Chyist whersoer he goeth. And shortly after, in the same place he saith: I heard a voyce fro heauen, saynge vnto me: Write, happye and blessed are the deade, whiche dye in the Lord: from hence furthe (surelye saith the spirite) they shall rest from theyr paynes and labours, for their workes doo folowe them. So that then they shall reape with ioye and comforte that, whiche they sowed with labors and paynes.

Apoc. xiiii.

They

Of Death.

They that so live in the spirit, of the spirit shall reape
everlastyng lyfe. Let vs therefore never be wery of
well doyng, for when the tyme of reapyng, or re-
warde commeth, we shall reape without any werynes
everlastyng ioye. Therefore, whyle we have tyme
(as sainte Paule exhorteth vs) let vs doo good to
al men, and not lay vp our treasures in earth, where
ruste and mothes corrupt it, whiche ruste (as sainte
James sayeth) shall beare witnes against vs, at the
great daie, condemne vs, and shall (like moste bren-
nyng fyre) tormente our fleche. Lette vs beware
therefore (as we tender our owne wealthe) that we
bee not in the numbze of those miserable couctuous
men, whiche sainte James biddeth mourne and la-
mente, for their greedy gatherynge, and vngodly ke-
pyng of goodes. Let vs be wyle in tyme, and learne
to folowe the wyle example of the wicked Stuarde.
Let vs so prudently dispose our goodes and pos-
sessions, commytted vnto vs here by God for a ca-
son, that we maye truly heare and obeye thys com-
maundement of our sauoure Christes: I saie vnto
you, (sayeth he) make you frendes of the wycked
Hammon, that they maye receyue you, into euerla-
lastyng Tabernacles. Ryches, he calleth wicked, be-
cause the worlde abuseth them vnto all wyckednes,
whiche are otherwyle the good gifte of God, and the
instrumentes, whereby Gods seruauntes do truly
serue hym, in vlyng of thesame. He commaunded
them not, to make them ryche frendes, to get hyghe
dignities, and worldly possessions, to geue greate
gyftes to ryche men, that haue no nede thereof, but
to make theym frendes of poore and miserable men:

Galat. vi.
Math vi

James. v.

Luke. xvi.

R.I.

vnto

Of the feare.

vnto whome, whatsoeuer they geue, Chyriste accep-
teth it, as geuen to hym selfe. And to these frendes
Chyriste in the Gospel geueth so greate honour and
prehemynence, that he sayeth: they shall receyue their
benefactors, into euerlastyng houses: Not that
men shalbe our rewarders, for our well doyng, but
that Chyriste wyl reward vs, and take it to be doen
vnto hym selfe, whatsoeuer is dooen to suche fren-
des.

Math. xxv.

Thus makynge Pooze wretches our frendes,
we make our sauoure Chyriste our frende, whose
membres they are, whose miserie, as he taketh for
hys awnc misery, so their reliefe, succoure and helpe
he taketh for hys succoure, reliefe, and helpe, and
wyl asynuche thanke vs and reward vs for our
goodnes shewed to them, as yf he hym selfe had re-
ceyued lyke benefite at our handes, as he wytnes-
seth in the Gospel, saynge: Whatsoeuer ye haue
done to any of these symple persones, whiche do be-
leue in me, that haue ye doen to my selfe. Therefore
let vs diligently forsee, that our faythe and hope,
whyche we haue conceyued in almightie God, and
in our sauoure Chyriste, waxe not faynte, nor that
the loue whiche wee pretende to beare to hym, waxe
not colde: but let vs studye daylie and diligently
to shewe our selves to bee the true honozers and lo-
uers of God, by keepyng of hys commaundementes
by doyng of good dedes vnto our neddy neighbors,
relcuyng by all meanes that we can, theyr pouerty
with our abundaunce, their ignoraunce with our
wysedome and learnyng, and comferte their wea-
kenesse, with our strength and aucthoritie: callyng
all

Of Death.

all men backe from euill doyng, by Godly counsaill and good example, perseueringe still in well doyng so longe as we lyue. So shall wee not nede to feare deathe, for any of those thre causes afore mentioned, nor yet for anye other cause that can bee imagined. But contrary, considering the manyfold likenesses, troubles and sorowes of this present life, the daungers of this perilous pilgrimage, and the greate encombzaunce, whiche oure spirite hath by this synfull fleshe and frayle body subiect to death: considering also the manifold sorowes and daungerous deceytes of this world on euery syde, the intollerable pride, coueteousnes, and lechery in tyme of prosperitie, the impaciente murmurynge of them that bee worldly in tyme of aduersitie, whiche cease not to wythdrawe and plucke vs from God, our sauoure Christe, from oure lyfe, wealth, or eternal ioy and saluacion: consyderynge also the innumerable assaults, of oure Ghostly enemy the deuill, with all his fiery dattes of ambicion, pryde, lechery, vanyglopy, enuie, malice, detraction, with other his innumerable deceytes, engynes and snares, whereby he goeth busely about to catche all men vnder his dominion, euen lyke a roynge Lyon, by all meanes searchoynge whome he maye deuoure. The faythfull Christian man, which considereth al these miseries, perilles and incommodities, (whereunto he is subiecte, so longe as he here lyueth vpon earthe) and on the other parte, considereth that blessed and comfortable state of the heauely lyfe to come, and the swete condicion of them, that departe in the Lorde, howe they are deliuered from the continuall encombzaun-

1. Peter. v.

Of Death.

ces of their mortall and synfull bodye, from all the malice, craftes and deceiptes of this worlde, from all the assaultes of their ghostly enemy the Deuil, to liue in peace, reste and perpetuall quietnes, to liue in the felowship of innumerable Angelles, and wyth the congregacion of perfecte iust men, as Patriarches, Prophetes, Martyres and Confessors: and fynally, vnto the presence of almighty God, and our sauiour Iesus Chyste: He that doeth consyder al these thynges: and beleueth them assuredly, as they are to bee beleued, euen from the botome of hys harte, beyng established in God, in thys true faythe, haupnge a quiete conscience in Chyste, a fyrme hope, and assured trust in Gods mercy, through the merites of Iesu Chyste, to obteyne thys quietnes, reste and eternall ioye: shall not onely be wythout feare of bodely deathe, whan it commeth, but certaynely (as saincte Paule dyd) so shall he gladly (accozdyng to Gods wyll, and when it pleaseh God to call hym oute of thys lyfe) greatly desyre in hys harte, that he maye be ryd from all these occasions of euil, and liue euer to Gods pleasure, in perfecte obedience of his wyll, with our sauioz Iesus Chyste: to whose gracious presence, the Lorde of hys infinite mercy and grace, byng vs to regne wyth hym, in lyfe euerlastyng. To whome, wyth our heauenly Father, and the holy Ghoste, be glozy in wordes without ende.

A M E N.

Philip. i

An

A exhortacion, concerning good
ordze and obedience, to rulers
and Magistrates.



Almightie God hath created and appointed all thinges, in heauen, yearth, and waters, in a moste excellent and perfect ordze. In heauen, he hath appointed distincte ordzes and states of Archangels and Angels. In yearth he hath assygned kynges, Princes, with other gouernours vnder them, al in good and necessary ordze. The water aboue is kept and raineth doune in due tyme and reason. The sunne, moone, sterres, rainbow, thunder, lightnyng, cloudes, and all birdes of the aire, do kepe their ordze. The earth, trees, sedes, plates, herbes, corne, grasse, and all maner of beastes, kepe them in their ordze. All the partes of the whole yere, as winter, Somer, Monethes, nyghtes and dayes, continue in their ordze. All kyndes of fyshe in the Sea, ryuers and waters, with all fountaynes, sprynges, yea, the seas themselves, kepe their comely course and ordze. And mā hymself also, hath all his partes, both wyth in and without: as soules, hart, mind, memory, vnderstandyng, reason, speache, withall and synguler copozall mēbres of his body, in a profitable, necessarie and pleasaunt ordze. Every degre of people, in their vocacion, calling, and office, hath appointed to the, their dutie and ordze. Some are in high degre, some in lowe, some kynges and princes, some inferiours and subiectes, priestes, and laimen, masters and seruaun-

Of Obedience.

tes, fathers, & childzen, husbandes and wyfes, ryche and pooze, and cuery one haue nede of other: so that in all thynges, is to bee lauded & praised the goodly orde of God, without the whiche, no house, no citie, no cōmon wealth, can continue & endure. For where there is no right orde, there reigneth all abuse, carnall libertie, enuinitie, syn, & Babilonical cōfusiō. Take awaie kynges, Princes, rulers, magistrates, iudges, and suche states of Gods orde, no man shall ryde or go by the high way vntrobbed, no man shall slepe in his awne house or bed vnkilled, no man shall kepe his wyfe, childzen, & possessiōs in quietnes: all thynges shall be cōmon, and there must nedes folow all mischiefe and vtter destruccion, both of soules, bodies, goodes and common wealthes. But blessed be God, that we in this realme of England fele not the horrible calamities, miseries & wretchednes, whiche al thei vndoubtedly fele & suffre, that lacke this godly orde. And praised be god, that we know the great excellēt benefite of god, shewed towarde vs in this behalfe. God hath sente vs hys high gifte, our most dere souereigne lord king Edward the. vi. with godly wise, and honozable cōsail, with other superiours and inferiours in a beautifull orde. Wherefore, let vs subiectes do our bounden duties, geuyng hartie thanks to God, and praisynge for the preservaciō of this Godly orde. Let vs al obey even from the botome of our hartes, al thei Godly procedynges, lawes, statutes, proclamacions, and iniunciōs, wyth all other Godly orders. Let vs considere the scriptures of the holy ghost, which perswad and cōmaunde vs all obediently to be subiecte: first & chiefly, to the
kynges

Of Obedience.

kynges maiestie, supreme hed ouer all, and nexte, to his honorable counsaill, and to all other noble men, magistrates, and officers, whiche by gods goodnes be placed and ordered: for almightie god, is the only authoꝝ and prouider of thys fozenamed state and orde, as it is writte of God, in the boke of the Pro- Prou. viii.
uerbes: through me, kynges do reigne: through me counsaillors make iust lawes, through me do Prin- ces beare rule, and all Iudges of the earthe execute iudgement: I am louyng to them, that loue me.

Here let vs marke wel and remembꝛe, that the high power and auctoritie of kinges, with their making of lawes, iudgemētes, and officers, are the ordinaū- ces, not of mā, but of God, and therfoze is this word (through me) so many tymes repeted. Here is also well to be considꝛed and remembꝛed, that this good orde is appoynted of gods wisdom, fauor, & loue, specially for thē that loue god, and therfoze he saith: I loue thē, that loue me. Also, in the boke of wisdom we may euidently learne, that a kinges power, auc- Eapi. vi.
thoritie, and strength, is a great benefite of god geue of his great mercy, to the comfozte of our great mys- ery. For thus we rede there spokē to kinges. Heare o ye kinges and vnderstaḡd: learne ye that be iudges Eapien. vi.
of thendes of the yearth: geue eare ye that rule the multitudes, for the power is geue you of the Lorde, and the strength frō the hyghest. Let vs learne also hereby the infallible word of God, that kinges and other supreme & higher officers, are ordeined of god who is most highest, & therfoz thei are here diligētly taught, to apply theselves to knowledge and wys- dom, necessary for the orderynge of Gods people, to
their

Of Obedience.

Deut. xxxii.

Roma. xiii.

their gouernance committed. And thei be here also taught by almighty God, that thei shoulde reknew-
lege themselves, to haue al their power and strength, not fro Rome, but immediatly of God most highest. We rede in the boke of Deuteronomy, that al punishment pertaineth to God, by thys sentēce: vengeance is mine, and I wil reward. But thys sentence we must vnderstand, to pertain also vnto the magistrates which do exercise Gods roume in iudgement and punishing, by good & godly lawes, here in earth. And the places of scripture whiche seme to remoue from among al christian men, iudgemēt, punishmēt, or kyllyng, ought to be vnderstand, that no man (of his awne priuate aucthoritie) may be iudge ouer other, may punish, or may kyl. But we muste refer all iudgemēt to God, to kinges and rulers, and iudges vnder them which be gods officers, to execute iustice and by plain wordes of scripture, haue their aucthoritie and vse of the swourde graunted from God, as wee are taught by saincte Paule the dere and elect Apostle of our sauioꝝ Christ, whome we ought diligently to obeye, euen as we woulde obey our sauioꝝ Christ if he were present. Thus sainct Paul writeth to the Roma: Let euery soule submit hymselfe, vnto the aucthoritie of the hygher powers, for there is no power, but of God, the powers that be, be ordeyned of God, whosoever therefore resisteth the power, resisteth the ordinaunce of God, but they that resiste, shall receiue to themselves dampnacion: for rulers are not fearfull to them that doo good, but to them that do euill. Wilt thou be withoute feate of the power? Do well then, & so shalt thou be prayled of the
same

Of Obedience.

samer: for he is the minister of God, for thy wealth. But and if thou do that, whiche is euill, then feare, for he beareth not the sword for naught, for he is the Minister of God, to take vengeance on hym, that doth euill. Wherefore ye must nedes obey, not onely for feare of vengeance, but also, because of conscience, & euen for this cause paie ye tribute, for they are Gods ministers, setuyng for thesame purpose.

Here let vs al learne of. S. Paule, the elect vessel of God, that all persones haupng soules, (he excepteth none, nor exempteth none, neither Priest, Apostle, nor Prophete, saith saint Chrysostome) do owe of bounden duetie, and euen in conscience, obedience, submission & subiection, to the high powers, whiche be constituted in auctoritie by God, forasmuche as they bee Goddes lieutenautes, Goddes Presidents, Gods Officers, Gods Commissioners, Gods Judges, ordeined of God hymself, of whom onely they haue al their power, and al their auctoritie. And thesame saint Paule threateneth no lesse pain, then euerlastyng dampnacion to all disobedient persones, to all resisters, against this generall and common auctoritie, forasmuche as they resiste not manne, but God, not mannes deuise and inuencion, but Goddes wisedome, Goddes orde, power, and auctoritie.

The second part of the Sermon of Obedience.



Inasmuche as God hath created, and disposed all thynges in a comely orde, wee haue been taught in the first parte of this Homelie, concernyng good orde and obe-

S. i.

dience,

Of Obedience.

dience, that we also ought in all cōmon wealthes, to obserue and kepe a due ordre, and to be obedient to the powers, their ordinaunces, and lawes, and that al rulers are appoynted of God, for a godly ordre to be kepte in the worlde And also how the Magistrates ought to lerne how to rule and gouerne, accordyng to Gods Lawes. And that al subiectes are bounden to obeie them as Goddes ministers: yea, although thei bee euill, not onely for feare, but also for conscience sake.

And here (good people) let vs al marke diligently, that it is not lawfull for inferiours and subiectes in any case to resist the superiour powers: For saint Paules wordes bee plain, that whosoener resisteth shall get to themselves dampnation: for whosoener resisteth, resisteth the ordinaunce of God. Our Sauiour Christ hymself, and his Apostles, receiued many and diuerse iniuries, of the unfaithfull and wicked menne in auctoritie: yet wee neuer reade, that thei, or any of them, caused any sedition or rebellion against auctoritie. We reade oft, that thei patiently suffered all troubles, vexacions, slaunders, pangues, and paines, and death it self obediently, without tumult or resistance. Thei committed their cause to hym, that Iudgeth righteously, and prayed for their enemies hartly and earnestly. Thei knew that the auctoritie of the powers, was Goddes ordinaunce, and therefore bothe in their wordes and deedes, thei taught euer Obedience to it, and neuer taught, nor did the contrary. The wicked iudge Pilate saied to Christe: Knowest thou not that I haue power to Crucifie thee, and haue power also to

Of Obedience.

to lose thee? Jesus answered: Thou couldest haue no power at all against me, excepte it were geuen thee from aboue. Whereby Chyriste taught vs plainly, that euen the wicked Rulers, haue their power and authoritie from GOD. And therefore it is not Lawfull for their Subiectes, by force to resiste them, although they abuse their power, muche lesse then it is Lawfull for Subiectes to resiste their Godly and Christian Princes, whiche dooe not abuse their authoritie, but vse thesame to Goddes glory, and to the profite and commoditie of Goddes people. The holy Apostle saint Peter commaundeth Seruauntes to bee obedient to their Masters, not onely, if they bee good and gentle, but also, if they be euill and froward: affirmyng that the vocacion and calling of Goddes people, is to be pacient, and of the sufferynge sorte. And there he byngeth in, the pacience of our sauio: Chyriste, to perswade obedience to gouernours, yea, although they bee wicked and wronge doers. But let vs now heare Saint Peter hymself speake, for his awne wordes certifie best oure conscience. Thus he uttereth them in his firste Epistle: Seruauntes obeye your Masters with feare, not onely, if they bee good and gentle, but also, if they bee frowarde: for it is thanke worthy, if a manne for conscience toward GOD, suffereth griefe, and suffereth wronge undeserued: for what praise is it, when ye bee beaten for your fautes, if ye take it paciently, but when ye dooe well, if you then suffre wronge, and take it paciently, then is there cause to haue thanke of GOD: for hereunto verely were ye called.

(Peter. ii.)

S. ii. for

Of Obedience.

1 Peter. ii.

1 Reg. xviii.
xix. and. xx.

Forso did Christ suffre for vs, leauyng vs an ex-
 ample, that we should folowe his steppes: All these be
 the very woordes of saint Peter. Sanct Dauid
 also teacheth vs a good lesson in this behalfe, who
 was many times moſte cruelly and wroꝑfully per-
 ſecuted of kyng Saule, and many tymes alſo put
 in ſcopetdie and daũger of his life, by kyng Saule
 and his people: yet he neuer reſiſted, neither vſed a-
 ny force or violence againſt kyng Saule, his moꝝ-
 tall enemye, but did euet to his liege lord and ma-
 ſter kyng Saule, moſte true, moſte diligent, and
 moſte faithfull ſeruiſe. In ſo muche, that when the
 Lord God had geuen kyng Saule into Dauides
 handes, in his awne caue, he would not hurte hym,
 when he might without all bodily perill, eaſly haue
 ſlain hym: No, he would not ſuffre any of his ſer-
 uauntes, once to laie their handes vpon kyng Saul
 but praied to God in this wiſe: lord, kepe me from
 doyng that thyng vnto my maſter, the Lordes an-
 noynted: kepe me that I laie not my handes vpon
 hym, ſeyng, he is the annointed of the Lord: for as
 truly as the Lord liueth, (excepte the Lord ſmite
 hym, or except his daie come, or that he go doune to
 warre, and in battaill periſhe) the Lord be merci-
 full vnto me, that I laie not my hand vpon the lord-
 es annointed. And that Dauid might haue killed
 his enemye kyng Saule, it is euidently proued, in
 the fiſte boke of the kynges, bothe by the cutting
 of the Lappe of Saules garment, and alſo by the
 plain confeſſion of kyng Saule. Alſo another time
 (as it is mencioned in the ſame boke) whẽ the moſte
 vnmerciſfull, and moſte vnkynde kyng Saule, did
 perſecute

Of Obedience.

persecute poore Dauid, God did again geue kyng Saule into Dauides handes, by castyng of kyng Saule and his whole armie, into a dedde slepe: so that Dauid and one Abisai with hym, came in the night into Saules Hooste, where Saule laye sleeping, and his speare sticke in the grounde at his hed. Then saied Abisai vnto Dauid: God hath deliuered thyne enemy into thy handes at this tyme, now therefore let me smite hym once with my speere to the yearth, and I wil not smite hym again the seconde tyme: Meanyng thereby to haue killed hym with one stroke, & to haue made hym sure for euer. And Dauid answered, and saied to Abisai, destroye hym not: for who can laie his handes on the Lordes annoynted and bee gyltlesse? And Dauid saied furthermoze: as sure as the Lorde liueth, the Lorde shall smite hym, or his daie shall come to dye, or he shall descende into battaill, and there perishe. The Lorde kepe me from laiyng my handes vpon the Lordes annoynted. But take thou now the speare that is at his hedde, and the Cruse of water, and let vs go: and so he did.

Here is euidently proued, that wee maie not resist, nor in any wates hurt, an annoynted kyng, whiche is Goddes lieutenaunt, vicegerent, and highest Minister in that Countrey, where he is kyng. But peraduenture, some here would saie, that Dauid in his owne defence, might haue killed kyng Saule lawfully, & with a safe conscience. But holy Dauid did knowe, that he might in no wise, resist, hurte, or kil his soueraigne lord & kyng: he did knowe, that he was but kyng Saules subiect, though he wer in

Objection.

Answer.

Of Obedience.

great fauor with God, and his enemy kyng Saule out of Goddes fauour. Therefore, though he were neuer so muche prouoked, yet he refused vterly to hurte the Lordes annoynted. He durste not, for offendyng God, and his awne conscience, although he had occasion and oportunitie once laie his handes vpon Goddes high officer the kyng, whom he did knowe to bee a persone reserved (for his office sake) onely to Gods punishment and iudgement. Therefore he praieth so oft, and so earnestly, that he laie not his handes vpon the Lordes annoynted.

Pla. lxxxviii

And by these twoo examples, sanct Dauid (beeyng named in scripture a man after Gods awne harte) geueth a general rule and lesson, to all subiectes in the worlde, not to resist their liege Lord and kyng, not to take the sworde by their priuate aucthoritie, against their kyng, Goddes annoynted, who onely beareth the sworde, by Goddes aucthoritie, for the maintenaunce of the good, and for the punishment of the euill: who onely by Gods lawe, hath the vse of the sworde at his commaundment, and also hath all power, iurisdiction, regiment, and coercion, as supzeme gouernour of all his realmes and dominions, and that, even by thaucthoritie of God, and by Gods ordinaunces. Yet another notable stozy and doctrine, is in the seconde booke of the kynges, that maketh also for this purpose. When an Amalechite, by kyng Saules awne consent, & commaundment had killed kyng Saule, he went to Dauid, supposyng to haue had great thakes for his message, that he had killed Dauides mortal enemy, and therefore he made greate haste, to tell to Dauid, the chaunce:

II. Reg. i.

Byngyng

Of Obedience.

Byngyng with hym kyng Saules Crowne, that was vpon his hedde, and his Bracelet that was vpon his arme, to perswade his tidynge to be true. But Godly Dauid was so farre from reioysyng at these newes, that immediatly he rent his clothes of his backe, he mourned and wept, and said to the messenger: How is it, that thou wast not afrayed, to laie thy handes on the Lordes annoynted, to destroy hym? And by and by, Dauid made one of his setuauntes, to kill the messenger, sayng: thy blood bee on thyn awne hedde, for thy awne mouth hath testified against thee, graūtyng that thou hast slaine the Lordes annoynted. These examples beeyng so manifest and euident, it is an intollerable ignorance, madnesse, and wickednesse for Subiectes, to make any murmurynge, rebellion, resistance, commocion or insurreccion, against their moste deare and moste dread souereigne lord and kyng, or deined and appoynted of Goddes goodnes, for their commoditie, peace, and quietnesse. Yet let vs beleue vndoubtedly, (good chrystian people) that we maie not obey kinges, magistrates, or any other, (though thei be our awne fathers) if thei would commaunde vs to dooe any thyng, contrary to Goddes commaundementes. In suche a case, wee ought to saie with the Apostles: we must rather obeye God, then man. But neuerthelesse, in that case, we maie not in any wise resist violently, or rebell against Rulers, or make any insurreccion, sedicion, or tumultes, either by force of armes, (or other waies) against the annoynted of the Lord, or any of his appoynted Officers. But wee muste in suche case, patiently
suffre

Actes. v.

Of Obedience.

Rume. xl.

Rume. xil.
Rume. xxi.

Rume. xvi.

II. Reg. xviii.

suffre all wronges and iniuries, referting the iudgement of our cause onely to God. Let vs feare the terrible punishment of almightie **GOD**, against traitors, or rebellious persones, by the example of **Choze**, **Dathan**, and **Abiron**, whiche repined and grudged against **Goddes** **Magistrates**, and **Officers**, and therfore the yearth opened, and swallowed the by a liue. Other for their wicked mutmuring, and rebellion, were by a sodain fire sent of **God** vtterly consumed. Other for their froward behauour to their rulers, and gouernors, **Goddes** ministers, were sodainly stricken with a foule Leprosy. Other wer stynged to death, with wonderfull straunge firy **Serpentes**. Other were soze plagued, so that there was killed in one daie, the nombze of. **xlviij.** and **vii.** C, for rebellion against them, whom **God** had appoynted to be in aucthorite **Abisalon** also, rebelling against his father **King Dauid**, was punished with a straunge and notable death.

The thud part of the Sermon of Obedience.



Ye haue heard befoze in this Homelle, of good ordze and obediēce, manifestly proued, bothe by scriptures and exam-
ples, that all subiectes are bounden to obeye their **Magistrates**, and for no cause to resist, rebell, or make any sedicion against them, yea, although thei be wicked men.

And let no man thynke, that he can escape unpunished, that committeth treason, conspiracie, or rebellion, against his souereigne **Lorde the King**, though he commit thesame neuer so secretly, either
his

Of Obedience.

in thought, worde, or dedde: neuer so priuely, in his priuey chambze, by hymself, or openly communica-
tyng, and consultyng with other: For treason will
not be hid: treason will out at length. God wil haue
that moſte detestable vice, bothe opened and puni-
shed, for that it is so directly against his ordinaunce
and against his high principall Judge, & annoy-
ned in yearth. The violence and iniury, that is com-
mitted against aucthoritie, is committed against
GOD, the common weale, and the whole Realme,
whiche God will haue knowen, and condingly pu-
nished, one waie or other. For it is notably wrytten
of the Wiseman in scripture, in the booke called Ec-
clesiastes: Withe the kyng no euill in thy thought,

Eccl. 3.

or speake no hurte of hym in thy priuey chābze: for
a birde of the aire shall betraie thy voyce, and with
their fethers, shall he betraie thy woozdes. These
lessons, and examples are wrytten for our learnyng
Lette vs all therfore feare the moſte detestable
vice of rebellion, euer knowyng and remembryng,
that he that resisteth common aucthoritie, resisteth
God & his ordinaunce, as it maye be proued by ma-
ny other mo places of holy scripture. And here let
vs take hede, that we vnderstand not these, or suche
other like places (whiche so streightly commaunde
obedience to superiours, and so streightly punisheth
rebellion, and disobedience of thesame) to be meant
in any condicion of the pretended power of the Bi-
shop of Rome: For truly the scripture of God allo-
weth no suche vsurped power, full of enozmities, a-
busions and blasphemies. But the true meanyng
of these, and suche places, be to extoll and setfurthe

¶

GODS

Of Obedience.

Goddess true ordinaunce, and the aucthoritie of Goddess annoynted kynges, and of their Officers appoynted vnder them.

And concernyng the vsurped power of the Bishoppe of Rome, whiche he moste wrongfully challengeth, as the successor of Christ, and Peter: Wee maye easely perceiue, how false, feigned, and forged it is, not onely in that, it hath no sufficient grounde in holy Scripture, but also by the fruites and doctrine thereof. For our sauioz Christ, and saint Peter teacheth moste earnestly and agreably Obedience to kynges, as to the chief, and supzeme rulers in this worlde, next vnder God: but the Bishop of Rome teacheth immunities, priuileges, exemptions, and disobedience, moste clearly against Christes doctrine and saint Peters. He ought therfore rather to bee called Antichrist, and the successor of the Scribes and Phariseis, then Christes Vicar, or saint Peters successor: seyng, that not onely in this poynte, but also in other weightie matters of Christes Religion, in matters of remission of synnes, and of saluacion, he teacheth so directly against bothe saint Peter, and against our sauioz Christ: Who not onely taught Obedience to kynges, but also practised obedience, in their conuersacion and liuyng. For wee reade, that thei bothe paid tribute to the kyng. And also wee reade, that the holy Virgin Mary, mother to oure Sauioz Christe, and Ioseph, who was taken for his father, at the Emperors commaundement, went to the Citee of Dauid, named Bethleem, to be taxed among other, and to declare their Obedience, to the Magistrates, for Goddess

Math. xviii.
Luke. ii.

Of Obedience.

Gods ordinaunces sake. And here let vs not forget the blessed virgin **M**aries obedience: for although she was highly in Gods fauor, and Chzistes naturall mother, & was also greate with child that same tyme, and so nigh her trauaille, that she was deliuered in her iourney: yet, she gladly without any excuse or grudgyng (for conscience sake) did take that cold and foule winter iourney, beyng in the meane season so pooze, that she laie in the stable, and there she was deliuered of Chzist. And accordyng to the same, lo, how saint Peter agreeth, writyng by expresse wordes, in his first Epistle: submit your selves, (saith he) vnto kynges, as vnto the chief heddes or vnto rulers, as vnto them, that are sent of hym, for the punishment of euill doers, and for the laude of them that dooe well, for so is the will of God. I neede not to expounde these wordes, thei be so plain of themselves, saint Peter dooth not saie: Submit your selves vnto me, as supzeme hed of the churche, neither he saith, submitte your selves from tyme to tyme, to my successors in Rome: but he saith, submit your selves vnto your kyng, your supzeme hed, and vnto those, that he appointeth in aucthoritie vnder hym. For that ye shal so shewe your obedience, it is the will of God. God will that you be in subieccion to your hed and kyng. That is Gods ordinaunce, Gods commaundement, and Gods holy will, that the whole body of euery realme, and all the mēbres and partes of thesame, shalbee subiect to their hed, the kyng, and that (as saint Peter writeth) for the Lordes sake: and (as saint Paule writeth) for conscience sake, and not for feare onely. Thus we lerne

i. Peter. ii.

i. Peter. ii.
Roma. xii.

C. ii.

by

Of Obedience.

by the woorde of God, to yelde to our kyng, that is due to our kyng, that is, honoz, obedience, paymentes of due taxes, customes, tributes, subsidies, loue and feare. Thus wee knowe partly our bounden dueties to common aucthoritie, nowe let vs learne to accomplishe thesame. And let vs moſte inſtauntly and hartely praie to God, the onely aucthoz of al aucthoritie, for all them that bee in aucthoritie, accordyng as. S. Paul willeth, wrytyng thus to Timothy, in his firſt Epiſtle: I exhorte therefore, that aboue all thynges, praiers, ſupplicacions, interceſſions, and geuyng of thankes bee doen for all men, for kynges, and for all that bee in aucthoritie, that wee maie liue a quiete and a peaceable life, with all godlineſſe and honeſtie: for that is good, and accepted in the ſight of GOD our Sauioz. Here ſainct Paule maketh an earnest and an eſpeciall exhortacion, concernyng geuyng of thankes, and praier for kynges and Rulers, ſayng: aboue all thynges, as he might ſaie, in any wiſe principally and chieſly, let praier be made for kynges. Let vs hartly thake God for his greate and excellent benefite and providence, cōcernyng the ſtate of kynges. Let vs pray for them, that thei maie haue Goddes favour, and Goddes proteccion. Let vs praie, that thei maie ever in all thynges haue God befoze their eyes. Let vs praie, that thei maie haue wiſedom, ſtrength, iuſtice, clemencie, zeale to Goddes glozy, to Goddes veritie to Chriſtian ſoules, and to the common wealth. Let vs praie, that thei maie rightly vſe their ſwozd and aucthoritie, for the maintenaūce and defence of the catholique faith, conſeigned in holy ſcripture, and
of

Math. xxii.
Roma. xiii.

1. Timo. ii.

Of Obedience.

of their good and honest subiectes, and for the feare
and punishment of the euill, and vicious people.
Let vs praise, that thei maie faithfully folowe the
moste faithful kynges and capitaines in the Bible
Dauid, Ezechias, Josias, and Moses, with suche
other. And let vs praise for our selves, that wee maie
liue Godly, in holy and christian cōuersacion: so we
shall haue **GOD** of our side. And then let vs not
feare, what man can do against vs: so we shall liue Judith. v.
in true obedience, both to our moste mercifull kyng
in heauen, & to our moste christian kyng in yearth:
so shall we please God, and haue the exceeding bene-
fite, peace of conscience, reste and quietnesse here in
this world, and after this life, we shall enioye

a better life, reste, peace, and the eternall

blisse of heauen: whiche he graunt

vs all, that was obediēt for

vs alēuē to the death

of the crosse Je-

sus Christ:

to whom with the father, and the holy

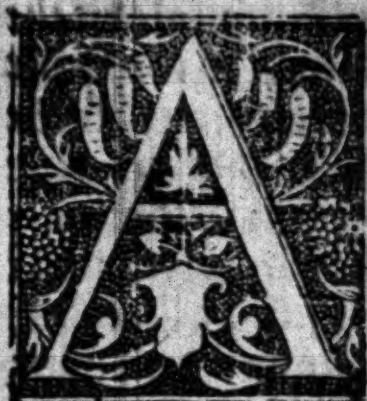
Ghoste, bee all honoz and glozp,

bothe now and euer. Amen.

C.iii.

An

An homilie of whoze- dome and vnclennesse.



Although, there want not (good christia people) great swarmes of vices, worthy to be rebuked, (vnto suche decaille is true godlines and verteous liuyng now come) yet aboute other vices the outrageous seas of Adulterie, whozedom, fornicacion, and vnclennesse, haue not onely bzaste in, but also ouerflowed, almoste the whole worlde, vnto the greate dishonor of God, the excedyng infamie of the name of Christe, the notable decaille of true religion, and the vtter destruction of the common welth: and that so abundantly, that thzough the customable vse thereof, this vice is growen into suche an heighth, that in a maner emong many, it is compted no synne at all, but rather a pastyme, a dalliaunce, and but a touch of youth, not rebuked, but winked at, not punished, but laughed at: Wherefore, it is necessarie at this pzeent, to entreate of the synne of whozedome, and fornicacion, declaryng vnto you, the greatnesse of this synne, and how odious, hatefull, and abhominable it is, & hath alwaie been reputed, befoze God, and all good men, and how greuously it hath been punished, bothe by the lawe of God, and the lawes of diuerse Princes. Again, to shewe you certain remedies, wherby ye may (thzough the grace of God) eschewe this moste detestable synne of whozedome, and fornicacion, and leade your lifes, in all honestie, and clennesse. And that ye maie perceiue, that fornicacion,

Against Adultery.

racio, and whozedom are (in the sight of God) moſte
abhorrible ſynnes, ye ſhall call to remembrance
this commaundement of God: thou ſhalt not com- Exod. xx.
mit adulterie: By the whiche woorde adulterie, al-
though it bee properly vnderſtande, of the vnla-
full commixion of a married man, with any woman
beſide his wife, or of a wife, with any manne beſide
her husbando: yet thereby is ſignified alſo, all vn-
lawfull vſe of thoſe partes, whiche be ordeined for
generacion. And this one commaundement (forbid-
dyng adulterie) doth ſufficiently paint, and ſet out
before our eyes, the greatnes of this ſynne of whoze
doine, & manifeſtly declareth, how greatly it ought
to be abhorred of all honeſt and faithfull perſones.
And that none of vs all, ſhall thinke hymſelf excep-
ted from this commaundement, whether we bee old
or young, married, or unmarried, manne, or woman,
heare what God the father ſaieth, by his moſte ex-
cellent Prophete Moſes: There ſhal bee no whoze, Dent. xxii.
among the daughters of Iſraell, nor no whozemō-
gers, among the ſonnes of Iſraell.

Here is whozedom, fornicacion, and all vnclen-
neſſe forbidden, to all kyndes of people, all degrees
and all ages, without excepcion. And that wee ſhall
not doubt, but that this precept pertaineth to vs in
decde: heare what Chriſte (the perfect teacher of all
truthe) ſaieth in the newe teſtament: ye haue heard Math. v.
(ſaieth Chriſte) that it is ſaid to them of the olde
tyme: thou ſhalt not committe adultery: but I ſaie
vnto you, whoſoeuer ſeeth a womā, to haue his luſt
of her, hath committed adultery with her all ready
in his harte. Here our ſauioꝝ Chriſt, doth not onely
confirm

Against Adultery.

constitute and stablish the lawe against adulterie, geuen in tholde testament of God the father, by his seruaunt Moses, and make it of full strength, continually to remaine among the professors of his name in the new lawe: but he also condemning the grosse interpretation of the Scribes and Phariseis, which taught, that the aforesaid commaundement onely required to abstain from the outward adulterie, and not from the filthy desires and vnpure lustes) teacheth vs an exacte and full perfeccion of puritie and cleannes of life, bothe to kepe our bodies vndefiled, and oure hartes pure and free, from all euill thoughtes, carnall desires, & fleshly consentes. How can wee then bee free from this commaundement, where so greate charge is laied vpon vs? Maie a seruaunt doo what he will in any thyng, hauing a commaundement of his master to the contrary? Is not Christ our master? Are not we his seruauntes? How then maie wee neglect our Masters will, and pleasure, and folowe our awne will and phantasie? Ye are my frendes (saith Christ) if you kepe those thynges, that I commaunde you. Now hath Christ our Master commaunded vs, that wee should forsake all vncleannesse, and lecherie, bothe in body and spirit: this therfore must we do, if we loke to please God. In the Gospell of saint Matthe we reade that the Scribes and Phariseis, wer greuously offended with Christ, because his Disciples did not kepe the traditions of the forefathers: for thei washed not their handes, when thei went to dinner or supper, and among other thynges, Christ answered and said: heare & vnderstand, not that thing which entereth

Jhon. xv.

Math. xv.

Math. xv.

Against adultery

entereth into the mouth defileth the man, but that, Math. xv
 whiche commeth out of the mouth, defileth the mā,
 For those thynges, which procede out of the mouth,
 come furthe from the harte and they defile the man.
 For out of the harte, procede euill thoughtes, mur-
 ders, breaking of wedlocke, whozedom, thestes, false
 witnes, blasphemies: these are the thynges, which de-
 file a man. Here maye we see, that not onely murder,
 theste, false wytne, and blasphemie, defile men: but
 also euill thoughtes, breakyng of wedlocke, fornicacion
 and whozedom.

Who is now of so litle witte, that he wyll esteeme Ihon. xlii.
 whozedom, and fornicacion, to be thynges of small Titus. i.
 importaunce, and of no waight before God: Chryste
 (whiche is the truthe and cannot lye) sayeth, that e-
 uill thoughtes, breakyng of wedlocke, whozedom,
 and fornicacion, defyle a manne, that is to saie, cor-
 rupte both the body and soule of manne, and make
 them of the Temples of the holy Ghoste the fylthy
 dunghil, or dungeon of all vncleane spirites: of the
 Mansion of G O D, the dwellynge place of Sa-
 than. Agayne, in the Gospell of sainte Ihon, when Ihon. viii.
 the woman taken in aduulterye, was broughte vnto
 Chryste, sayed not he vnto her: Good thy waye and
 synne no more: Dooth not he here call whozedom
 sinne: And what is the rewarde of synne, but euerla- Roma. vi.
 styngge death: If whozedom bee synne, then it is
 not lawfull for vs to commit it. For S. Ihon saith Ihon. iiii.
 he that comitteth synne, is of the deuill. And our sa- Ihon. viii.
 uioz saith, euery one that comitteth syn, is the ser- Roma. vi.
 uant of sinne. If whozedom had not ben syn, surely
 S. Ihon Baptist, would neuer haue rebuked kyng

U. i.

Herode

Against adultery.

Herode, for takyng hys brothers wyfe: but he tolde hym plainly, that it was not lawfull for him, to take his brothers wyfe. He wycked not at the whozedom of Herode, although he were a kyng of great power but boldely reproued hym, for hys wycked and abominable liuyng, although for thesame he lost hys hedde. But he woulde rather suffre deathe (then see **G O D** so dishonored, by the breakyng of hys holy pcept) then to suffre whozedome to be vntrebuked, euen in a kyng. If whozedome had been but a paystyme, a dalliaunce, and a thyng not to bee passed of (as many coumpte it now a daies) truely, Jhon had been more then wyse madde, yf he would haue had the displeasure of a king, if he would haue been cast into pryson, and lost his hedde for a trifle. But Jhon knewe right well, how fylthy, stynkyng, and abominable, the synne of whozedome is, in the syght of **G O D**, therefore woulde not he leaue it vntrebuked, no not in a kyng. If whozedome be not lawfull in a kyng, neyther is it lawfull in a subiecte. If whozedome bee not lawfull in a publique officer, neither is it lawfull in a priuate persone. If it bee not lawfull, neither in king, nor subiecte, neither in common officer, nor priuate persone, truely, then is it lawfull in no man, nor woman, of whatsoeuer degree, or age they bee. Furthermore, in the Actes of the Apostles, we reade, that when the Apostles and Elders, wyth the whole congregacion, were gathered together to pacifie the hartes of the saythfull dwellynge at Antioche, (whyche were dysquieted throughe the false doctrine of certayne Jewyshe preachers) they sente worde to the brethren, that it seemed good to the holy

ghost

Against adultery

ghost, and to them, to charge the with no more, then with necessary thynges: among other, thei willed the to absteyn from Idolatry, and fornicacion, fro which (sayed thei) if ye kepe yout selves, ye shal do well.

Note here, how these holy and blessed fathers of Christes Churche, would charge the Congregation with no mo thinges, then wer necessary. Marke also, howe among those thinges, from the whiche thei commaunded the brethzen of Antioche to absteyne, fornicacion and whozedome is numbred. It is therefore necessary, by the determinacion and consente of the holy ghost, and the Apostles and elders, with the whole Congregation, that, as from Idolatry and supersticion: so likewise we must absteyn from fornicacion and whozedome. It is necessary vnto saluaciō to absteyn from Idolatry: So is it, to absteyn from whozedome. Is there any nigher waie, to leade vnto dampnacion, then to bee an Idolater? No, even so, neither is there a neter waie to dampnacion, then to be a fornicator, and an whozemonger.

Nowe, where are those people, whiche so lightly esteeme breaking of wedlocke, whozedome, fornicaciō and adultery: It is necessary, saith the holy Ghost, the blessed Apostles, the elders, with the whole congregation of Christ: It is necessary to saluaciō (say thei) to absteyn fro whozedome. If it be necessary

vnto saluacion, then wo be to them, whiche neglecting their saluacion, geue their mindes to so fylthy, and syn-

nyng synne, to so wycked vice, and to suche detestable abhominacion.

U. i.

Chc

The second part of the Sermon mon against Adultrie.



You haue ben taught in the first
parte of thys Sermon againste
adultrie, howe that vice at thys
date reygneeth mooste aboue all
other vices. And what is mente
by thys woorde (adulterie) and
how holy Scripture dissuadeth
from doyng that fylthy sinne: and synally what co-
rupcion commeth to mans soule through the synne
of adultrie. Nowe to procede further, let vs heare
what the blessed Apostle saint Paule saith to thys
matter: Writyng to the Roma. he hath these wordes
Let vs cast awaie the woorkes of darkenes, and put
on the armour of lyght. Let vs walke honestly as
it were in the daye time, not in eating and drynkynge,
neither in chambrynges and wantonnesse, neither in
stryfe and enuiyng, but put ye on the Lorde Jesus
Christ, and make not prouision for the fleche, to ful-
fyll the lustes of it. Here the holy Apostle exhorteth
vs to caste awaie the woorkes of darkenesse, whiche
(among other) he calleth gluttonous eatyng, dryn-
kyng chambryng and wantonnesse, whiche all are
ministers vnto that vice, and preparaciōs to induce
and byyng in, the fylthy syn of the fleche. He calleth
them the deedes and woorkes of darkenes, not only
because they are customably doon in darkenesse or in
the nyght tyme, for every one that doth euill hateth
the light, neither commeth he to the lyght, least his
woorkes should be reprovcd) but that they leade the
right waie vnto that vnter darkenesse, where weeping
and

Roma. xiii.

Ihon. iiii.

Math. xiii.

Against adultery.

and gnashyng of tethe shalbe. And he saith in another place of the same Epistle; They that are in the flesh, cannot please **G D D**. We are debtors to the flesh, not that wee should lyue after the flesh, for yf ye lyue after the flesh, ye shall dye. Againe he saith, *Roma. viii*
flee from whoredome, for euery synne that a manne committeth, is withoute hys bodye, but whosoever committeth whoredome, synneth agaynst hys awne body. Doo ye not knowe, that your membres are the Temple of the holy Ghoste, whiche is in you *i. Corint. vii*
whome also ye haue of **G D D**, and ye are not your awne? For ye are derely boughte: glorifie **G D D** in your bodies. &c. And a litle before, he sayeth: Doo ye not knowe, that your bodies are the membres of Christe? Shall I then take the membres of Christe and make them the membres of an whore? God forbid. Doo ye not knowe that he, whiche cleueth to an whore, is made one body wyth her? There shalbee two in one flesh (saith he:) but he that cleueth to the Lorde, is one spirite. What Godly reasons doth the blessed apostle *s. Paul* byng furth here, to dissuade vs from whoredom, and all vncleanness: your members (saith he) are the Temple of the holy Ghoste: whiche, whosoever doth defile, god will destroy him as saith *s. Paule*. If we be the temple of the holy Ghoste, howe vnslittynge then is it, to drue that holy spirite fro vs, through whoredome, and in his place to set the wicked spirites of vncleanness and fornication, and to bee ioyned, and doo seruice to them: Ye are derely bought (saith he) therefore glorifie God *i. Cor. vi.*
in your bodies. Christ that innocent lambe of God, *i. Peter. i.*
hath bought vs, from the seruitude of the deuill, not

Against adultery.

1
Eph. xxxviii.
Luce. i.

with corruptible gold and siluer, but with his most precious and dere harte bloudde. To what intent? That we shoulde fall againe vnto our olde vncleanness, and abhominable liuyng? Naye verely: But that wee shoulde serue hym, all the daies of our life, in holynesse, and righteousnesse: that we should glorifie hym in oure bodies, by puritie and cleanness of lyfe. He declareth also, that our bodies are the members of Christe. How vnseemly a thyng is it then, to cease to bee incorporate and one wpth Christe, and through whoredome to be ioyned, and made all one with an whore? What greater dishonour, or iniurie can we do to Christ, then to take away from him, the members of his body, and to ioyne them to whores, Devils, and wycked spirites? And what more dishonour can we do to our selves, then through vncleanness, to lose so excellent a dignitie and freedom, and to become bonde slaues, and miserable captiues, to the spirites of darkenesse? Lette vs therefore consider, first the glory of Christe, and then our state, our dignitie and freedom, wherein God hath set vs, by geuing vs hys holy spirite, and lette vs valeauntly defende thesame, against Sathan, and all hys craftie assaults, that Christe maie be honored, and that we loose not our libertie, but styll remain in one spirite with hym.

Eph. v.

Moreover, in his Epistle to the Ephesians, the blessed Apostle wylleth vs, to bee so pure, and free from adultery, fornicacion, & al vncleannesse, that we not once name them among vs (as it becommeth sanctes) nor sylthynesse, nor foolyshe talkyng, nor iestynge whiche are not comely, but rather geuyng of thanks.

Against adultery.

thanks. For this ye know (saith he) that no whoremonger, either vncleane person, or coueteous person, (whiche is an Idolater) hath any inheritaunce in the kyngdome of Chyiste, and God. And that we should remembre to bee holy, pure, and free fro all vncleennesse: the holy Apostle calleth vs saintes, because we are sanctified and made holy in the bloude of Chyiste through the holy ghoste.

Now, if we be saintes, what haue we to do with the maners of the Heathen? Sainte Peter saith: ^{1. Peter. 1.} as he, whiche called you, is holy, euen so, bee ye holy also, in all your conuersation, because it is wyrtten: Be ye holy, for I am holy. Hetherto haue we hearde how greuous a synne, fornicacion, and whoredome ^{Leuit. 18. 24.} is, and howe greatly God doth abhorre it, through out the whole scripture. Howe can it any other wyse be, then a sinne of moste abhominacion. seying it once may not be named among the Chyistians, much lesse it maie in any pouncte be committed. And surely, yf wee would weygh the greatnes of thys synne, and consyder it in the ryght kynde, we shoulde fynde the sinne of whoredom, to be that most fulchy lake, foule puddle, and stynkyng synke, wherinto all kyndes of synnes, and euils flowe, where also, they haue their restyng place and abydyng.

For hath not the adulterer a pride in his whoredome: as the wyseman saith: They are glad when they haue doen euill, and reioyse in thynges that are starke naught. Is not the adulterer alio ydle, and delighteth in no godly exercise but onely in that his most fulchy, and beastly pleasure? Is not his mynde abstracte, and bitterly drawen awaye, from all vertuous

Against adultery.

teous studies, and fructfull labours, and onely ge-
uen to carnall imaginacions: Doeth not the whoze-
monger geue hys mynde to glotonie, that he maie
be the moze apte, to serue his lustes, & carnall plea-
sures: Doeth not the adulterer geue hys mynde to
couetousnes, and to pollyng and pilyng of other
that he maie bee the moze able to mainteine his har-
lottes and whores, and to contynue in hys filthye,
and vnlawfull loue: Swelleth he not also wth en-
uie, against other, fearynge that hys praye shoulde
be allured, and taken awaye from hym: Agayne, is
he not pyrefull, and replenished wth wrath and dis-
pleasure, euen agaynst hys beste beloued, yf at any
tyme, hys beastly and deuelyshe requeste be letted:
what synne oz kynde of synne is it, that is not ioy-
ned wth fornicacion and whozedom: It is a mon-
stre of manye heades: It recepueth all kyndes of
vices, and refuseth all kyndes of vertues. If one
seuerall synne bryngeth dampnacion, what is to bee
thought of that synne, whiche is accompanied wth
all euils, and hath waytyng on it, whatsoeuer is
hatefull to God, dampnable to man, and pleasaunt
to Sathan:

Great is the dampnacion, that hangeth ouer the
heades of fornicatours, and adulterers. What shal
I speake of other inconmodities, whiche issue, and
flowe out of this stinkyng puddell of whozedom:
Is not that treasure, which befoze all other, is most
regarded of honest persones, the good fame and na-
me of man and woman, losse through whozedom:
What patrimonie, what substaunce, what goodes,
what riches, doth whozedom shortly consume and
bryng

Against adultery.

byng to naught: What baliauntnes and strength is many times made weake, and destroyed with who redome: What wyt is so fyne, that is not doted and defaced throughe whozedō: What beauty (although it were neuer so excellent) is not obscured throughe whozedome:

Is not whozedome an enemye to the pleasaunte floure of youth: and bringeth it not gray heares and olde age, before the tyme: What gyft of nature (although it were neuer so pꝛecious) is not corrupted with whozedome: Come not the freche pockes, with other diuerse diseases of whozedome: From whence come so many bastardes and misbegotten chyldren, to the hyghe displeasure of God, and dishonoure of hely wedlocke, but of whozedome: Howe many consume all their substaunce and goodes, and at the laste falle into suche extreme pouertie, that after ward they steale, and so are hanged throughe whozedome: What contencion and manslaughter commeth of whozedom: How many maydens be deflowred, how many wyfes corrupted, howe many wydomes defyled, throughe whozedom: How much is the publique weale impouertished, and troubled throughe whozedome: How much is Gods worde contempned and deprauid by whozedō and whozemongers: Of this vice, commeth a greate parte of the deuoyres, whiche (now a daies) be so commonly accustomed and vsed, by mens pꝛiuate aucthoritie, to the great displeasure of God, and the breach of the most holye knotte and bonde of matrimonie. For when thys most detestable synne is once crept into the breste of the adulter, so that he is entangled with vnlawfull, and vn-

Against adultery.

chaste loue, streyght wayes, hys true and lawefull
wyfe is despyred, her presence is abhorred, her com-
paignie synneth, and is lothsome, whatsoeuer she
doth, is desprayed, there is no quietnes in the hou-
se, so long as she is in syght: Therefore to make
shorte tale, muste she awaye, for her housbande can
brooke her no longer: Thus throughe whozedome,
is the honest and innocent wyfe put awate, and an
harlot receyued in her stede: and in like sorte, it hap-
peneth many tymes in the wyfe, towarde her hus-
bande. ¶ Abhominacion: Christe oure sauour very
God and man, conuynge to restore the lawe of hys
heauenly father, vnto the ryghte sense, vnderstan-
dyng, and meanyng, (among other thynges) refour-
med the abuse of this law of God. For where as the
Jewes vled, of a long sufferance, by custome, to put
awaye their wyfes at their pleasure, for euery cause:
Christ correctyng that euill custome, did teache that
if any man put awate his wyfe, and marieth an other
for any cause, except onely for adultery, (which then
was death by the law) he was an adulterer, and for-
ced also his wyfe so diuorced, to committe adultery;
if she were ioyned to any other man: and the man al-
so ioyned with her, to committe adultery.

In what case then are those adulterers, which for
the loue of an whoze, put awate theyr true and law-
full wyfe, agaynste all lawe, ryght reason, and con-
science: ¶ Dampnable is the state wherin they stand.
Swifte destruction shall fall on them, if they re-
pente not, and amende not: for God wyll not euer
suffer holy wedlocke, thus to be dishonoured, hated
and despyred: He wyll once punishe this cattall and
licencious

Against adultery.

licentious manner of living and cause, that this holy
ordinaunce shalbee had in reuerence, and honour.
For surely, wedlocke (as the Apostle saith) is hono- Heb. iii.
rable amonge all men, and the bed vndespiled: But
whoremongers and fornicators, God will Judge,
that is to saie, punish and condemne. But to what
purpose is this labour taken, to describe, and sette
furthe the greatnes of the sinne of Whoredome, and
the incommodities that issue and flowe oute of it, se-
yng that breath and toungue shall soner faile any
man, then he shall, or maye bee able to set it out, ac-
cording to the abhominacion and hainousnes ther-
of: Notwithstanding this is spoken to the entent,
that all men shoulde flee Whoredome, and lyue in
the feare of God: God graunte, that it maie not bee
spoken in vayne.

The thirde part of the Ser- mon against Adulterie.



In the second part of this Sermon
againste Adulterie that was laste
red, you haue learned howe earne-
stlie the Scripture warneth vs to
auoyde the Synne of Adulterie,
and to embrace clemmes of lyfe: and
that throughe Adulterie wee fall into all kyndes of
synnes, and are made bonde slaues to the Deuell.
Thow clemmes of lyfe wee are made members of
Christe. And finally howe farre adultery bringeth a
man fro al goodnes, and driueth him headlong into
al vices, mischiefe, & miserie. Now wil I declare vnto
you in orde with what greuous punishmētes god in
times

Against adultery.

Gene. vi

tymes passe, plagued adultery: and howe certayne
worldely Princes also, byd punish it. That ye may
perceave, that whoredom and fornication be sinnes,
no lesse detestable in the sight of god, and of al good
men, then I have hitherto vttered: In the first bo-
ke of Moyses we reade, that when mankynd began
to be multiplyed vpon the yearth, the men and wo-
men gaue their myndes so greatlye to carnall de-
lectacion, and fylthy pleasure, that they lyued with-
out all feare of G D. God seying this their beastly
and abhominable lyuynge, and perceyuyng that
they amended not, but rather encreased dayly moze
and moze, in their synfull and vncleane maners, re-
pented that he euer hadde made man: and to shewe
how greatlye he abhorred adultery, whoredom, for-
nication, and all vncleannes, he made all the foun-
taines of the depe yearth, to burst oute, and the flu-
ces of heauen to bee opened, so that the rayne came
downe vpon the yearth, by the space of forty dayes,
and forty nyghtes, and by thys meanes, destroyed
the whole world, and all mankynde, epyht persones
onely excepted, that is to saie. Noe the Preacher of
righteousnes (as Sancte Peter calleth hym) and
hys wyfe, hys thre sonnes, and their wyfes. O what
a greuous plague, byd God caste here vpon all ly-
uyng creatures, for the synne of whoredom: For the
whiche, God toke vengeance not onely of man, but
also of Beastes, foules, and all lyuynge creatures.
Man slaughter was committed befoze, yet was not
the worlde destroyed for that, but for whoredome,
all the worlde (sewe onely excepte) was ouerflowed
wyth waters, and so perished: An example worthy
to

Gene. xiii

Against adultery.

too bee Remembred, that ye maye learne to feare
G D D.

Wee reade agayne, that for the fylthye synne of Gene. xij.
vncleannes, Sodome and Gomorte, and the other
citties nyghe vnto them, were destroyed, wch fyre
and Bypynstone from heauen, so that there was nei-
ther manne, woman, chylde, nor Beaste, nor yet any
thyng that grewe vpon the yearth, there leste vn-
destroyed. Whose harte trembleth not at the hea-
tyng of thys hystorie? Who is so drownded in who-
redome and vncleannes, that will not now for euer
after, leaue thys abhominable lypynge, seynge that
God so greuouly punysheth vncleannes, to rayne
fyre and Bypynstone from heauen, to destroye whole
citties, to kyll man, woman, and chylde, and all other
liuyng creatures there abydynge, to consume wyth
fyre, all that euer grewe: what can bee moze many-
fest tokens of Gods wraath and vengeaunce against
vncleannes, and impuritie of lyfe? Marke thys hy-
storie, (good people) and feare the vengeaunce of
God. Do we not reade also, that **G D D** dyd smite Gene. xlii.
Pharao, and hys house, with great plagues, becau-
se that he vngodly desyred Sara, the wyfe of Abra-
ham: Lykewyse reade wee of Abimelech, kynge of
Gerar, although he touched her not by carnal know- Gene. xx.
lege. These plagues and punyshementes, dyd God
caste vpon fylthye and vncleane persones, before
the lawe was geuen, (the lawe of nature onely reig-
nyng in the hartes of men) to declare, howe greate
loue he hadde to matrimonie: and agayne, how mu-
che he abhorred Adultery, fornicacion, and all vn-
cleannes. And when the law that forbad whoredom.
E.iii. was

Against adultery.

Exult. xx.

Num. xxx.

Psalm. v.

1 Cor. x.

was geuen by Moyses to the Jewes, dyd not God commaunde, that the transgressours thereof, should bee putte to deathe? The wordes of the lawe bee these: Whoso committeth adulterie with any mans wyfe, shall dye the deathe, both the man and the woman, because he hath broken wedlocke with his neighbours wyfe. In the lawe also it was commaunded, that a Damosell and a man taken together in whozedome, should be both stoned to deathe. In another place wee also reade, that God commaunded Moyses, to take all the heade rulers, and princes of the people, and to hange them vpon gibbetes opely, that euery man myght see them, because they eyther committed, or dyd not punishe whozedome. Againe, dyd not God sende suche a plague amonge the people, for fornicacion and vncleannes, that they dyed in one daye, thye and twenty thousande? I passe ouer for lacke of tyme, many other Hystories of the holy Bible, whiche declare the greuous vengeance, and heauy displeasure of God, agaynst whozemongers, and adulterers. Certes, thys extreme punishmente appoynted of God, sheweth euidentely, how greatly God hateth whozedome. And let vs not doubt, but that God at thys presente, abhorreth all maner of vncleannes, no lesse then he dyd in the olde lawe: and wyl budoubtedly punyshe it, both in this worlde, and in the worlde to come. For he is a God, that can abide no wyckednes: therefore oughte it to be eschewed of all, that tendre the glorie of God, and the saluacions of their awne soules.

Sauct Paule saith: all these thinges are written for our example, and to teache vs the feare of God

Against adultery

God, and the obedience to hys holy law. For if God spared not the naturall branches, neyther wyl he spare vs, that be but garteres, yf we commit lyke offence. If God destroyed many thousandes of people, many ctyes, yea the whole worlde, for whozedom, let vs not flatter oure selves, and thynke we shall escape free, and withoute punyshmente. For he hath promised in hys holy lawe, to sende moste greuous plagues vpon them, that transgresse hys holy commaundementes. Thus haue wee hearde, howe God punysheth the synne of adulterie: let vs nowe heare certaine lawes, whiche the ciuile Magistrates deuised in diuers countrais, for the punishment thereof: that we maie learne, howe vncleannes hath euer been detested in all well ordered citie and common weathes, and amonge all honeste persones. The lawe among the Lepzeians was thys, that when any were taken in adultery, they were bound and caried thre daies throughe the citie, and afterwarde, as longe as they lyued, were they despiced, and wyth shame and confusyon reputed, as persones desolate of all honestie. Amonge the Locrensyans, the Adulterers hath bothe theyr eyes thurst oute. The Romaynes in tymes paste, punyshed Whoredome, sometyme by fyre, sometyme by swourde. If a maunc amonge the Egypcians hadde been taken in Adulterie, the lawe was, that he shoulde openly in the pzesence of all the people, be scoutged naked with whippes, vnto the numbze of a thousande stryppes. The woman that was taken with hym, had her nose cut of, wherby she was knowen euer after, to bee an whoze, and therfore to be abhozred of all men. Among the Arabians;

Lawes deuysed for punishment of whoredome.

Against adultery.

blans thei that were taken in adulterie, hadde their heades stryken from their bodies. The Athenians punished whozedom by deathe in lyke maner. So lyke wyse dyd the Barbarons, Tartarians. Among the Turkes euen at thys date, thei that bee taken in adultery, both man and woman, are stoned streight wayes to death, without merce. Thus see we, what godly actes were deuised in times past of the high powers, for the putting away of whozedom, and for the mainteinyng of holy matrimony, & pure conuersaciō. And the aucthors of these actes, were no Christians, but Heathen: Yet were thei so enflamed with the loue of honesty, and purenes of lyfe, that for the maintenaunce and cōseruaciō of that, thei made godly statutes, sufferynge neither fornicacion nor adultery to reigne in their realmes, unpunished. Christe saied to the people: The Siniuites shall ryle at the iudgement, with this nation, (meaning the vnfaythful Jewes) and shal condempne them. For thei repented at the preaching of Jonas, but behold (saith he) a greater then Jonas is here, (meampng hymselfe) and yet thei repent not. Shall not (thinke you) likewise the Locreusians, Arabians, Athenians, with such other, ryle vp at the iudgement, and condempne vs, for asmuch as they ceased from whozedom, at the commaundement of man, and we haue the lawe and manifest preceptes of God, and yet forsake we not our fylthy conuersacion? Trulp, truely, it shalbe easier at the date of iudgement, to these Heathen then to vs, excepte we repent and amende. For although deathe of body, semeth to vs a greuous punishment in this worlde for whozedom: yet is that payne nothing

Agaynst adultery.

chynge, in comparison of the greuous tormentes,
 whiche adulterers, fornicatours, and al vncleane
 persons, shall suffer after thys lyfe. For all suche
 shall be excluded, & shut out of the kingdome of hea- 1 Cor. vi.
Galat. v.
Eph. v.
 uen, as Paule sayeth: Be not deceyued, for neyther
 whozemongers, nor worshippers of Images, nor
 adulterers, nor softelinges, nor sodomites, nor the-
 fes nor coueteous persons, nor dronkards, nor cur-
 sed speakers, nor pylers, shall inherite the kyngdō
 of God. And S. Ihon in hys reuelaciō saith: that Apoc. xxi.
 whozemongers shall haue their parte, with murder-
 ers, sorcerers, enchaunterers, liars, ydolaters, & such
 other, in the lake whiche burneth with fyre & brim-
 stone, which is the second death. The punysshmente
 of the body, although it be death, hath an ende, but
 the punishment of the soule, which S. Ihon calleth
 the second death, is euerlasting: there shall be fyre & brim Math. xiii.
 stone: there shall be wepinge and gnashyng of tethe:
 the worme, that shall there gnawe the conscience of
 the dampned, shall neuer dye. Whose hart distil- Luk. xiii.
 leth not euen droppes of bloud, to heare, and consy-
 dze these thinges: If we tremble and make at the,
 hearyng and naming of these paynes, oh, what shall
 they do, that shall feele them, that shall suffer them
 yea, and euer shall suffer, worlde without ende: god
 haue mercy vpon vs. Who is now so drowned in
 synne & past all godlynes, that he will set more by a
 fylthy and synkyng pleasure, (whiche sone passeth
 away) then by the losse of euerlasting glozy. Again
 who will so geue himselfe to the lustes of the fleshe,
 that he feareth nothyng at all the paynes of hell
 fyre. But let vs heare howe we maye eschewe the-

Against adultery.

Remedies
whereby to
auoyde fornication & adultery.

synne of whozedome and adultery, that we maye walke in the feare of God, and bee free from those moſte greuous, and intolletable tormentes, whiche abyde al vncleane perſons. To auoyde fornication, adultery, and all vncleannes, let vs prouyde, that aboue all thinges, we maye kepe oure hartes pure and cleane, from all euil thoughtes, and carnal luſtes. For if that be once infected and corrupte, wee fall hedlonge into all kynde of vngodlines. Whys ſhal we eaſy do, if, whē we ſele in worldly, that Sathan oure olde enemye tempteth vs vnto whozedō, we by no meanes conſente to hys craftye ſuggeſti- ons, but valiauntly reſiſte, and withſtande hym, by ſtrong faith in the woorde of God, obiectinge a- gaynſt hym alwayes in oure harte, this comman- dement of God Scriptum eſt, non moechaberis. It is wrytten thou ſhalt not commit whozedome. It ſhal be good alſo for vs, euer to liue in the feare of God, and to ſet before oure eyes, the greuous threatenin- ges of God, agaynſte all vngodly ſynners, and too conſider in oure mynde, howe fylthy, beaſtlye, and ſhorre, that pleaſure is wherunto Sathan moueth vs: And agayn, how the payne appoynted for that ſinne, is intolletable, & euerlaſtinge. Moreouer, to vſe a temperaūce & ſobrietie in eatyng & drynking, to eſchewe vncleane cōmunicatiō, to auoyde al fyl- thy company, to ſlee ydlenes, to delight in readinge holy ſcripture, to watche in godly prayers, & verte- ouſe meditations: and at all times, to exerciſe ſome godly reauayles, ſhal helpe greatly vnto the eſche- wyng of whozedome.

And here are all degrees to be monyſhed, wher
ther

Agaynst adultery.

ther they be married, or vnmarried, to loue chastitie, and cleannes of lyfe. For the married are bounde by the lawe of God, so purely to loue one an other, that neyther of them seke any straunge loue. The man muste onely cleue to his wyfe, and the wyfe agayne onely to her husband: they muste so delighte one in an others company, that none of them couit any other. And as they are bounde, thus to lyue together in al godlines and honesty, so likewyse is their dutye vertuously to brynge by their chyldren: and to prouide, that they fall not into Sathans snare, nor into any vncleannes, but that they come pure and honeste vnto holy wedlocke, when tyme requyryth. So likewyse ought all masters and rulers to prouide, that no whozedom, nor any poynt of vncleannes, be vled emonge their seruauntes. And agayne, they that are single, and feelee in them selves, that they cannot liue without the company of woman, let them get wifes of their awne, and so lyue Godly together. For it is better to marry then to burne.

And to auoyde fornicacion, sayeth the Apostle, lette i. Corin. vii. euery man haue hys awne wyfe, and euery woman her awne husbnde. Finally, all suche as feelee in themselves, a sufficiency & habilitie (thoroughe the operacion of Gods spirite) to lede a sole and content lyfe, let them praise God for his gifte, and seke all meanes possible to maynteyne the same: As by readdyng of holy scriptures, by godly meditations, by continuall prayers, and suche other vertuous exercises. If we all on this wyse will endeuour our selves to eschewe fornicacion, adultery, and all vncleannes, and leade oure lyfes in all Godlynes, and

Of contencion.

Math. v.

honestye, seruyng God wth a pure and cleane harte, and glozifyinge hym in oure bodies, by lea- dyng an innocent life, wee maye bee sure, to bee in the numbze of those, of whome our sauoure Christe speaketh in the Gospell, on this maner: Blessed are the pure in harte, for they shall see God: to whome alone, be al gloz, honour, rule, and power, worldes without ende. Amen.

An homelie agaynst conten- cion and braulynge.



This daye (good Christen people) shalbe declared vnto you, the vn- profitablenes, and shameful vnho- nesty of contencion, stryfe and de- bate: to the entente, that whē you shall se (as it were in a table pain- ted befoze your eyes) the euil sa- uorednes, & defozmitie of this most detestable vice, your stomakes maye be moued, to ryle agaynst it, and to detest & abhorre that syn, which is so muche to be hated, and so pernicious and hurtful to al mē. But emong all kyndes of contencion, none is moze hurtfull, then is contencion in matters of religion. Eschewe (saith saint Paul) foolish and vlearned questions, knowyng, that they breed strife. It beco- meth not the seruante of God, to fighte or stryue, but to be meke towarde all men. This contencion & strife was in sainte Pauls tyme, emonge the Co- rinthians, and is at this time, emonge vs Englishe men. For to many there be, which vpon the Aleben- ches

1. Timo. i.
1. Timo. ii.

Of contencion.

ches of other places, delighe to propounde certayn questions, not so muche perteyninge to edification, as to baingloze and ostentacion: and so vnsoberlye to reason and dispute, that when neyther party will geue place to other, they fall to chydng and contencion, and somtyme from hote wordes, to further inconueniēce. Saint Paul could not abyde to heare among the Corinthyans, these wordes of discorde or dissencion: I holde of Paule, I of Cephas, and I of 1. Cor. iii. Apollo. What would he then say, yf he hearde these wordes of contencion: (whiche be now almoste in euery mā's mouth) he is a Pharisee, he is a gospeler, he is of the new sorte, he is of the olde faith, he is a new brother, he is a good catholique father, he is a papist, he is an heretique. Oh how þe churche is diuided. Oh how the cyties be cutte & mangled. Oh how þe coate of Christ, that was without seame is all to rent & tozne. Oh body mistrall of Christ: where is that holy & happy vnitie out of the which whosoever is, he is not in Christ: If one membre be pulled from another, wher is the body? If the body be drawe frō the head, where is the life of the body? We cannot be ioyned to Christ our head, except we be glued with cōcord & charitie, one to another. For he that is not in this vnitie, is not of the churche of Christ, whiche is a congregaciō or vnitie together, 1. Cor. iii. & not a diuision. Saint Paule saith: that as long as emulation, contencion, and factions, be amonge vs, we be carnal, and walke accordyng to the fleshy man. And saint James saith: If you haue bitter James iii. emulation & contenciō in your hartes, glory not of it: for where as contencion is, there is incōstancy, &

Of contencion.

1. Corin. 1.

Eph. 4. 11.

all euill deades. And why do we not heare s. Paule,
which prayeth vs, where as he might comaund vs,
sayng: I beseeche you in þ name of our lord Iesus
Christ, that you wil speake all one thinge, & þ there
be no dissencion emong you, but that you wil be one
whole body, of one mynd, & of one opinto in þ truth.
If his desire be reasonable & honest, why do we not
graunt it: If his request be for our profit, why do we
refuse it: And if we list not to heare hys petition of
prayer, yet let vs heare his exhortacio. wher he saith
I exhorte you, that you walke, as it becommeth the
vocacion, in the whiche you be called, with all sub-
mission and mekenes, wyth lenitie and softenes of
mynde, bearynge one another by charitie, studyng
to kepe the vnitie of the spirit, by the bond of peace:
For there is one body, one spirit, one faith, one bap-
tisme. Ther is (he saith) but one body, of the which
he can be no liuely membze, that is at variaunce with
the other membz. There is one spirit, whiche ioy-
neth and knitteth all thynges in one. And how can
this one spirite reigne in vs, when we emonge our
selves be deuided: There is but one sayth, and how
can we then saye, he is of the olde faith, and he is of
the new sayth: There is but one baptism, and the
shall not all they, whiche be baptised, be one: Con-
tencion causeth diuision, wherefore it oughte not to
be emong christians, whome one faith and baptism
ioyneth in an vnitie. But if we contempne sancte
Paules requeste and exhortacio per at the least, let
vs regarde hys obtestacion, in the whiche he doeth
very earnestly charge vs, and (as I may so speake)
coniuere vs in thys fourme and maner: If there be
any

Of contention.

any consolacion in Christe, yf there be any comforte of loue, yf you haue any communion of the spirite, if you haue any bowelles of pitie and compassiō, fulfill my ioye, beyng all like affected, haue one charitie, being of one mynde, of one opiniō, that nothing be done by contention, or baingloze. Who is he, that hath any bowelles of pitie, that will not be moued with these wordes so pithy: whose hart is so stony, but that þe sworde of these wordes (whiche be more sharpe then any two edged sworde) maye not cutte and breake a sondre? Wherefore, let vs endeavour our selves to fulfill. Pauls ioye, here in this place, whiche shalbe at lenght to oure greate ioye in another place. Let vs so reade the scripture, that by readyng therof, we maye be made the better lyuers rather then the more contentious disputers. If any thing is necessary to be taught, reasoned, or disputed, let vs do it with all mekenes, softenes & lenitie. If any thyng shall chaunce to be spoken vncomely, let one beare anothers frailtie. He tha is faulty, let hym rather amende, then defend that which he hath spoken amisse, lest he falle by cōtencion from a foolish errour, into an obstinate heresie: for it is better, to geue place mekely, then to wyne þe victorie, with the breach of charitie: which chaunceth, where euer man wil defende his opinion obstinately. If we bee Christen men, why do we not folowe Christe, which saith he: learne of me, for I am meeke and lowly in hart. A disciple muste learne the lesson of his schoolmaster, and a seruaunte must obey the commandement of his master. He that is wise & learned (saith S. James) let him shewe his goodnes by his good conuersacion

philip ii.

Howe we
shoulde reade
the scripture.

math. xi.

James. iiii.

Of contencion.

conuersion, and sobernes of hys wysedome. For where there is enuy and contencion, that wysedome commeth not from God, but is worldly wysedome, mans wysedome, and deuillish wysedome. For the wysedome that commeth from aboue from the spirit of God, is chaste and pure, corrupted with no euil affections, it is quiete, meeke and peaceable, abhorring al desire of contencion: it is tractable, obedient, not grudgynge to learne, and to geue place to them, that teache better for their reformation. For there shall neuer bee an ende of stryppynge and contencion, yf we contende, who in contencion shalbe master, and haue the ouerhande: yf we shall heape erreure vpon erreure, if we continue to defend & obstinately, which was spokē vnadvisedly. For truth it is, that stiffness in mainteynyng an opiniō, bredeth contencion, brawlyng and chiding, whiche is a vice among al other, most pernicious and pestilente to cōmon peace and quietnes. And as it standeth betwixt two persons & parties, (for no man cōmonly doth chide with hymself) so it comprehendeth two most detestable vices: the one is pickyng of querelles, with sharpe and contentious wordes: the other standeth in scoward answering and multiplyng euil wordes agayn. The first is so abhominable, that saincte Paule saith: yf any & is called a brother, bee a worshipper of ydols a brawler, or picker of querels, a thefe, or an extortioner, with him that is such a man, se that ye eat not. Nowe here considre that saincte Paule numbryth a scolder, a brawler, or a picker of querels, among thieves and ydolaters: and many tymes commeth lesse hurt of a thief, then of a raplyng tougue: for the one taketh

1. Cor. v.

Agaynst quer-
rell pickynge.

Of Contencion.

taketh awaie a mānes good name, the other taketh but his riches, whiche is of muche lesse value and estimacion, then is his good name. And a thief hurteth but hysin, from whom he stealeth: But he that hath an euill tongue, troubleth all the tounne where he dwelleth, and somtyme the whole countrey. And a railyng tounge is a Pestilence so full of contagion, that saint Paule willeth Christian menne, to forbear the cōpaignie of suche, and neither to eat nor drynke with thē. And whereas he will not, that a Christian woman should forsake her husbāde, although he be an infidele, nor that a Christian seruānt should departe, from his Master, whiche is an Infidele and Heathen, and so suffre a Christian manne to kepe compaignie with an Infidell: yet he forbiddeth vs to eat or drynke with a scolder, or a querell picker. And also in the. vi. Chapter to the

1. Cor. vi.

1. Cor. vi.

Corinthians he saith thus: be not deceiued, for neither fornicators, neither worshippers of Idolles, neither thefes nor dronkardes, neither cursed speakers, shall dwell in the kyngdom of heauen, it must nedes bee a greate faulte, that doth moue and cause the father, to disherite his naturall sonne. And how can it otherwise be, but that this cursed speakyng, must nedes be a moste dampnable synne, the which dooeth cause God, our moste mercifull and louyng father, to depriue vs of his moste blessed kyngdom of heauen. Against the other synne, that standeth in requityng taunt for taunt, speaketh Christ himself: I saie vnto you (saith our sautoz Christ) resist not euill, but loue your enemies, and saie well by them, that saie euill by you, doo well vnto them, that doo

Against from
ward answers
ryng.
Math. v.

Of Contencion.

Roma. xxi.

euill to you, and praye for them, that doo hurte and pursue you, that you maye bee the children of your father, whiche is in heauen, who suffereth his sonne to rise, bothe vpon good and euill, and sendeth his raine bothe to the iust and vniust. To this doctryne of Chryste, agreeth very well the teachyng of saint Paule, that elect vessel of God, who ceaseth not to exhort and call vpon vs, sayng: Blesse them that curse you, blesse (I saie) and curse not, recompence to no man, euill for euill, if it bee possible (as muche as lieth in you) liue peaceably with all men.

The second part of the Sermon of Contencion.



Hath ben declared vnto you, in this sermon, against strife, and brawling, what greate inconuenience commeth therby & specially of suche contencion as groweth in matters of Religion. And how, when as no man will geue place to another, there is none ende of contencion & discord And that vnitie, whiche God requirerh of Christians, is vtterly thereby neglected & broken. And that this contencion standeth chiesly in twoo poyntes, as in pickyng of querels, & makyng froward answers. Now you shall here saint Paules wordes, sayng.

Deut. xxxii.

Dearely beloued, auenge not your selves, but rather geue place vnto wrath, for it is written: vengeance is myne, I wil reuenge saith the lord. Therefore, if thynne enemye hunger, feede hym, if he thirste, geue hym drynke, bee not overcome with euill, but overcome euill with goodnes. All these be the wordes of saint Paule. But they that bee so full of stomacke,

Objection.

Of Contencion.

make, and set so much by themselves, that they may not abide so much as one evil word to be spoken of them, peradventure will say: if I be evil reviled shall I stande still like a Goose, or a foole, with my finger in my mouth: Shall I be such an idiot and deserue, to suffer every man to speake vpon me, what they list, to raile what they list, to spewe out all their venime against me, at their pleasures: Is it not convenient, that he that speaketh evil, should be answered accordingly: If I shall vse this lenitie and softnes, I shall bothe encrease myne enemies frowardnesse, and prouoke other to do like. Suche reasons Answer. make they, that can suffer nothing, for the defence of their impatience. And yet, if by frowarde answering, to a frowarde person, there wer hope to remedy his frowardnesse, he should lesse offend, that should so answer, doing the same not of ire, or malice, but only of that intent, that he that is so frowarde or malicious, may be reformed. But he that cannot amende another mannes fault, or cannot amende it without his awne fault, better it wer that one should perish, then two. Then if it cannot quiet hym with gentle wordes, at the least let hym not folowe hym, in wicked & vncharitable wordes. If he can pacifie hym with suffering, let hym suffer: and if not, it is better to suffer evil, then to do evil, to say well, then to say evil: for to speake well against evil, cometh of the spirit of God, but to render evil for evil, cometh of the contrary spirite. And he that cannot temper ne rule his awne ire, is but weake and feble, and rather moze like a woman or a childe, then a strong man, for the true strength and manlines, is to ouer-

Of Contencion.

come wrathe, and to despise iniurie, and other mennes foolishnes. And besides this, he that shall despise the wrong doen vnto hym by his enemy, euery man shall perceiue, that it was spokē or doen without cause, where as contrary, he that doth fume and chafe at it, shall help the cause of his aduersary, geuyng suspicion that the thyng is true. And so in goyng aboute to reuenge euill, we shewe our selves to be euill, and while we will punish, and retienge another mannes folly, we double and augment our awne folly. But many pzetenses finde thei, that bee wilfull, to colour thei impaciet. Whynne enemy (saie thei) is not worthy to haue gentle wordes or dedes beeyng so full of malice, or frowardnesse. The lesse he is worthy, the more art thou allowed of God: the more art thou commended of Christ, for whose sake thou shouldest redze good for euil, because he hath commaunded thee, & also deserued that thou shouldest so do. Thyne neighbor hath peraduenture with a word offendde thee: call thou to thy remembraunce with how many wordes and dedes, how greuouly thou hast offended thy Lorde GOD. What was manne, when Christ died for hym: Was he not his enemy, and vnworthy to haue his fauor and mercie: Euen so, with what gentlenesse and patience doth he forbear, and tollerate thee, although he is daily offended by thee: Forgeue therefore a light trespassse to thy neighbor, that Christ maie forgeue thee, many thousandes of trespassses, which art euery daie an offender. For if thou forgeue thy brother beeyng to the a trespasser, then hast thou a sure signe and token, that God will forgeue thee, to whom all
men

Of Contencious.

men bee debtors oz trespassers. How wouldest thou haue God mercifull to thee, if thou wilt bee cruell vnto thy brother? Canst thou not find in thine hart to dooe that towarde another, that is thy felowe, whiche God hath doen to thee, that art but his seruauant? Ought not one synner to forgeue another, seying that Christe whiche was no synner, did praise to his father for them, that without mercie and dispitfully put hym to death? Who, when he was re-
1. Peter. ii.
 uiled, did not vse reuilyng wordes again, and when he suffered wrongfully, he did not threaten, but gaue al vengeance, to the iudgement of his father, whiche Iudgeth rightfully. And what crakest thou of thy hedde? If thou laboz not to be in the body, thou
Esaie. lxx.
 canst bee no membre of Christe: if thou folowe not the steppes of Christ, who (as the Prophete saith) was lead to death like a Lambe, not openyng his mouth to reuilyng, but openyng his mouth to prai-
Luke. xxiii.
 yng for them that crucified hym, sayng: Father, for-
Actes. vii.
 geue them, for thei cannot tell what thei dooe: The
1. Cor. xiii.
 whiche example, anone after Christ, saint Stephen
 did folowe, and after saint Paule: we be euill spo-
 ken of (saith he) and speake well, we suffre persecu-
 cion, and take it patiently: When curse vs, and wee
 gently entreate. Thus saint Paule taught that
 he did, and he did that he taught: Blesse you (saith
 he) them that persecute you, blesse you, and curse
 not. Is it a great thynge, to speake well to thyne ad-
 uersarie, to whom Christ dooth commaunde thee to
 dooe well: Dauid, when Semei did call hym all to
 naught, did not chide again, but said patiently, suf-
 fre hym to speake euill, if perchaunce the lord will
 haue

Of Contencion.

haue mercie on me. Histories bee full of examples, of Heathen men, that tooke very meekely, bothe opprobrious wordes, and iniurious deedes. And that those Heathen men, excell in patience, vs that professe Christ, the teacher and example of all paciēce: Alexander, when one did rage against hym, in reuiling of hym, he was nothyng moued, but said: go to, go to, speake against me as muche, and as oft as thou wilt, and leaue out nothyng, if perchance by this meanes, thou maiest discharge thee of those naughtie thynges, with the whiche it semeth, that thou arte full laden. Many men speake euill of all men, because thei can speake well of no man. After this sorte, this wise man auoyded from hym, the iniurious wordes spoken vnto hym: imputyng & laying them to the naturall sickenes of his aduersary.

Pericles, when a certain skolder, or railing fellowe did reuile hym, he answered not a word again but went into a galery, and after toward night, when he wēt home, this skolder folowed hym, ragyng still more and more, because he sawe the other to set nothyng by hym. And after that he came to his gate, (beyng darke night) Pericles commaunded one of his seruauntes to light a Torche, and to bryng the skolder home to his awne house. He did not onely with quietnes, suffre this brauler patiently, but also recompensed an euill turne, with a good turne, and that to his enemye. It is a shame for vs that professe Christ, to be worse then Heathen people, in a thyng chiefly petteignyng to Christes Religion: Shall Philosophie perswade the more, then Goddes worde shall perswade vs: Shall naturall reason

Of Contencion.

son preuaille moze with them, then religion shall do with vs: Shall mannes wisdom leade the to that thyng, wherunto the heauenly doctrine cannot lead vs? What blindnesse, wilfulnesse, or rather madnes is this? Hericles, beeyng prouoked to anger, with many contumelious wordes, answered not a word. But wee stirred with one litle woorde, what tragedies doo we moue: How doo we fume, rage, stampe and stare like madde menne? Many men of euery trifle, will make a greate matter, and of the sparke of a litle woorde, will kyndle a greate fire, takyng al thynges in the worst parte. But how much better is it, and moze like to the example and doctrine of Christ, to make rather a greate faulte in our neighbor, a small faulte, reasonyng with our selves after this sort. He spake these wordes, but it was in a sodain heate, or the dyynke spake theim, and not he, or he spake the at the mocion of some other, or he spake them, beeyng ignoraunt of the truthe: he spake them not against me, but against hym, whom he thought me to bee. But as touchyng euill speakyng he that is ready to speake euill against other men: firste let hym examyne hymself, whether he be faultlesse and cleare of the faulte, whiche he findeth in another. For it is a shame, when he that blameth another for any fault, is gyltly hymself, either in the same fault, either in a greater. It is a shame for hym that is blynd, to call another manne blynde: and it is moze shame for hym that is whole blind, to cal hym winharde, that is but poze blynde. For this is to see a strawe in another mannes eye, when a man hath a blocke in his awne eye. Then let him consider, that he
that

Reasons to
moue menne
from querrell
pickyng.

Of Contencion.

Math. xii.

Reasons to
moue menne
fro froward
answeryng.

that vseth to speake euill, shall commonly bee euill spoken of again. And he that speaketh what he will for his pleasure, shall bee compelled to heare that he would not, to his displeasure. Whereouer let him remembre that sayng, that we shall geue an accompt for euery idle woorde. How muche more then shall wee make a reconyng for our sharpe, bitter, brawlyng, and chidyng wordes, which prouoke our brother to bee angry, and so to the breache of his charitie. And as touchyng euill answeryng, although wee bee neuer so muche prouoked by other mennes euill speakyng, yet wee shall not folowe their frowardnesse, by euill answeryng, if wee consider, that anger is a kinde of madnesse, and that he whiche is angerie, is (as it were for the tyme) in a phrenesie. Wherefore, lette hym beware, least in his furie he speake any thyng, whereof afterward he may haue iust cause to bee loze. And he that will defende, that anger is no furie, but that he hath reason, euen when he is moste angerie, then let hym reason thus with hymself, when he is angerie. Now I am so moued and chafed, that within a litle while after, I shall be otherwaies mynded: wherefore, then should I now speake any thyng in myne anger, whiche hereafter, when I would feineest, cannot be chaunged: Wherefore shall I doo any thyng now, beyng (as it were) out of my wit, for the whiche, when I shall come to my self again, I shall be very sadde: Why doth not reason: Why doth not Godlinesse: Yea, why dooth not Christ obtaine the thyng now of me, whiche hereafter, tyme shall obtaine of me: If a man be called an adulterer, bluter, dzonhard, or by any other contumelious

Of Contencion.

melious name, let hym consider earnestly, whether he be so called truly or falsly: if truly, let hym amēd his faulte, that his aduersarie maie not after, woorthely charge hym with suche offences: if these thynges be laied against hym falsely, yet let hym consider, whether he hath geuen any occasion, to bee suspected of suche thynges, and so he maie bothe out of that suspiciō, wherof this flaunder did arise, and in other thynges shall line moze warely. And thus vsyng our selves, we maie take no hurte, but rather muche good, by the rebukes and flauanders, of our enemye. For the reproche of an enemye, maie bee to many menne a quicker spurte, to the amendment of their life, then the gentle monicion of a frend. Philippus the Kyng of Macedony, when he was euill spoken of, by the chief rulers of the citee of Athens, he did thanke them hartly, because by them, he was made better, bothe in his wordes and deedes: for I study (saied he) bothe by my saynges and doynges to proue them liars.

The third part of the Sermon of Contencion.



Ye heard in the last Lesson of the Sermon, against strif and brawlyng, how we maie answer them, whiche maintain their froward saynges, in contencion, and that will reuenge with wordes, suche euill as other men do to them. And finally, how we maie accordyng to Gods will, orde out selves: and what to consider towards them, when wee are prouoked to contencion, with railyng wordes. Now to procede in thesame matter, you shall knowe

Of Contencion.

knowe the right waie, howe to disproue, and ouercome your aduersarie and enemye.

This is the best waie to refell a mannes aduersarie, so to liue, that all, whiche shall knowe his honestie, may beare witnesse, that he is flattered vnworthely. If the fault whereof he is flattered, be suche, that for the defence of his honestie, he muste nedes make answer, yet lette hym answer quietly and softly, on this fashio, that those faultes be laied against hym falsely. For it is truthe that the Wise man saith: A soft answer asswageth anger, and a sharpe answer doth stirre vp rage and furie. The sharpe answer of Aball, did prouoke Dauid to cruell vengeance, but the gentle wordes of Abigail, quencheth the fire again, that was all in a flame. And a speciall remedy, against malicious tongues, is to arme our selves with patience, mekenes, and silence, least with multipling wordes with the enemye, wee bee made as euill as he. But thei that cannot beare one euill worde, peraduenture for their awne excusacion, will alledge that, whiche is written: he that despiseth his good name, is cruell. Also we read: answer a foole, accordyng to his foolishnesse. And our Lorde Iesus did holde his peace, at certain euill saynges, but to some, he answered diligently. He heard menne call hym a Samaritan, a Carpenters sonne, a wine drinker, and he helde his peace: but whē he heard theim saie, thou hast the deuill within the, he answered to that earnestly. Truth it is in deede, that there is a tyme, when it is conuenient to answer a foole, accordyng to his foolishnesse, lest he should seme in his awne conceipt to bee wise.

Pro. xv.

1. Reg. xxv.

Objection.

Pro. xxvi.
Ihon. xix.

Answer.

Of Contencion.

wise. And somtyme it is not profitable to answer a
foole, accordyng to his foolishnesse, least the wise
man bee made like to the foole. When our infamie
is ioyned with the petill of many, then is it necessa-
rie, in answeryng, to bee quicke and ready. For wee
read that many holy men of good zeales, haue shar-
pely and fiercelly, bothe spoken and answered tiraū-
tes, and euill men: whiche sharpe wordes, proceded
not of anger, rancor, or malice, or appetite of venge-
aunce, but of a feruent desire, to bypnyng theim to the
true knowlege of God, and from vngodly liuyng,
by an earnest and sharpe obiurgaciō and chidyng.
In this zeale sanct Ihon Baptist called the Pha-
riseis, Adders brode, & sanct Paule called the Sa-
lathias fooles, and the men of Crete, he called liars
euill bestes, and floggythe bellies, and the false A-
postles, he called dogges & craftie workemen. And
this zeale is godly, and to be allowed, as it is plain-
ly proued, by the example of Christ, who although
he wer the fountain and spryng of all mekenes, ge-
tlenes & softnes: yea, he calleth the obstinate Scri-
bes and Phariseis, blynde gypdes, fooles, painted
graues, hypocrites, serpentes, adders broode, a cor-
rupt and wicked generacion. Also he rebuketh Pe-
ter egerly, sayng: go behynde me sathan. Like wise
sanct Paule reproveth Elimas, sayng: o thou ful
of al craft, and guile, enemye to all iustice, thou cea-
sest not to destroy the right waies of god: and now
lo, the hande of the Lorde is vpon thee, & thou shalt
be blynd, and not se for a time. And sanct Peter re-
prehēdeth Ananias very sharply, sayng: Ananias,
how is it, that sathan hath filled thy hart, that thou
shouldest

Math. iii.
Gala. iii.

Philp. iii.
Titus. i.

Math. xxiii.

Math. xvi.

Actes. xiii.

Actes. v.

Na. ii. Shouldest

Of Contencion.

Shouldest lye vnto the holy ghost: This zeale hath been so feruent in many good men, that it hath stirred them, not onely to speake bitter and eger wordes: but also to doo thynges, whiche might seme to some, to bee cruell, but in deede, thei bee very iuste, charitable, and Godly, because thei were not doen of ire, malice, or contencious mynde, but of a feruent mynde to the glozy of GOD, and the correccion of synne, executed by men, called to that office. For in this zeale, our Lorde Iesus Christ did dzyue with a whippe, the buyers and sellers out of the temple.

Thon. ii.

Exod. xxxii.

Rome. xxi.

But these examples are not to bee folowed of euery body, but as me be called to Office and set in authoritie.

In this zeale, Moyses brake the two tables, whiche he had receiued at Goddes hand, when he sawe the Israelites daunsyng aboute a calfe, and caused to be killed twentie and thre. M. of his awne people.

In this zeale Phinees, the sonne of Eleazar, did thrust thzough with his sword, Zambry and Cozby, whom he founde together, toynd in the acte of lecherie. Wherefore, now to retorne again to contencious wordes, and specially in matters of Religion, and Goddes woorde (whiche would bee vsed with all modestie, sobernesse, and charitie) the wordes of saint James ought to be well marked, and bozne in memorie, where he saith: that of contencion riseth all euill. And the wise kyng Salomon saith: honoꝝ is due to a manne, that kepeth hymself from contencion, and all that myngle themselves therewith, bee fooles. And because this vice is so muche hurtfull, to the societie of a common wealthe, in all wel ozdred citees, these common bzaulers and skolders, bee punished with a notable kynde of pain: as to be set on the Cokynge stole, Dillery, or suche like.

James. ii.

Pro. ix.

And

Of Contencion.

And thei be vnworthy to liue in a common wealth,
the whiche do asmuche as lieth in theim, with brau-
lyng and skoldyng, to disturbe the quietnesse and
peace of theiame. And whereof commeth this con-
tencion, strif, and variaunce, but of pride and vain
gloze? Lette vs therfore humble our selves, vnder
the mightie hande of God, whiche hath promised to 1. Peter. v.
Lube. i.
rest vpon them, that be humble and lowe in spirite.
If we bee good and quiete Christian men, let it ap-
pete in our speache and tounge. If we haue for-
saken the deuill, let vs vse no more deuillish toun-
gues. He that hath been a railyng skolder, now let
hym be a sober counsaillor. He that hath been a ma-
licious slanderer, now let hym bee a louyng com-
forter. He that hath been a vain railer, now let him
be a ghostly teacher. He that hath abused his tōgue
in cursyng, now let hym vse it in blessing. He that
hath abused his tounge in euill speakyng, now let
hym vse it in speakyng well. And bitterneisse, anger,
railyng, and blasphemie, let it be auoyded fro you.
If you maie, and it be possible, in no wise bee ange-
ry. But if you may not be cleane voyde of this pas-
sion, then yet so temper and brydle it, that it stirre you
not to contencion and braulyng. If you be prouo-
ked with euill speakyng, arme your self with paci-
ence, lenitie, and silence, either speakyng nothyng, or
els beyng very soft, meke and getle in answeryng.
ouer come thyne aduersaries, with benefites and
gentlenes. And aboue all thynges, kepe peace and
vnitie, bee no peace breakers, but peace makers.
And then there is no doubt, but that God, the au-
thor of comforte and peace, will graunt vs peace

Of Contencion.

of conscience, and suche concord and agreement, that
with one mouth and mynde, we make glorifie
God the father of our lord Jesus Christ:
to whom be al glory now & euer. Amen



Hereafter shall folowe Homelies, of
fastyng, prayng, Almoſe deedes: of
the Natyuitie, Paſſion, Reſurreccion,
and Aſcenſion of our ſauioꝝ Chriſte:
of the dewe receiuyng of his bleſſed
body and bloud, vnder the fourme of Breade and
Wine: againſt Idlenesse, againſt Gluttony and
Drunkenesse, againſt Coueteouſneſſe, aga-
inſt Enue, Ire and Malice, with ma-
ny other matters, aswell fruit
full as neceſſarie, to the
ediſiynge of chriſtian
people, and the
increaſe of
God-
ly liuyng. Amen.

God ſaue the Kyng. ¶

22 JY 69

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